

ALL ABOUT SALAAT

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In the name of Allah, the Most Gracious, the Most Merciful

FOREWORD

Salaat occupies the second most important position, next to *Iman*, in the life of a Believer. Salaat is a means of attaining righteousness and piety. It is a source of strength and patience. It is essential for receiving guidance from the Quran. It is also a means of tranquility to one's heart. Most important of all, it brings the Believer closer to Allah. Needless to state that these blessings can be achieved only when a person has proper, knowledge regarding Salaat and offers it observing all the prerequisites and in the prescribed method. This compendium has been prepared to meet these very objectives.

Effort has been made to present the information in an objective manner, mostly in the form of instructions. This would, hopefully, facilitate the reader to practice these in his Salaat. When needed or possible, the information has also been supported by references from the Quran and Hadis. This would add to the credibility of the information and would further facilitate the reader to follow and practice the same. The compendium mostly follows the Hanafi point of view. When needed, references have been given about the views of other schools of *Fiqh* also.

A reader not familiar with *Fiqh* may get confused by the differences in various schools of *Fiqh*. It should, however, be noted that no school of *Fiqh* considers the other school to be wrong. All the four schools of *Fiqh*, namely, *Hanafi*, *Maliki*, *Hambali* and *Shafa'i* are equally authentic and are supported by Quran and Hadis. Their views differ only in terms of their level of preferences. The following incident is just one example to explain

that there could be two different opinions on one injunction and both could be equally right.

Once Rasulullah *Sallallahu Alaihi Wasallam* sent an expedition to punish a tribe, Banu Quraizah, and gave the following instruction:

Those of you who believe in Allah and the Day of Judgement should offer their 'Asr Salaat after reaching Banu Quraizah.

While still on their way to Banu Quraizah, the time for 'Asr Salaat came. Some Companions offered their Salaat during their journey, while the others deferred it and offered it *qadha* after reaching their destination. The matter was later brought to the attention of Rasulullah *Sallallahu Alaihi Wasallam* and he said that both of the groups, were right in complying with his instruction. In this case, the first group thought that the command was to reach their destination as early as possible and did not abrogate the standing command of offering the 'Asr Salaat at its proper time. The second group took the command in a literal sense and missed their 'Asr Salaat. Such differences of opinion can not be avoided. Hence the natural differences in human understanding amongst the *Fuqaha* lead to different schools of Islamic *Fiqh*.

It is therefore essential that the followers of one *Fiqh* should not criticize or look down upon the follower of another *Fiqh*. Freedom of opinion and the choice of the *Fiqh* is one of the basic rights of the Believers. Hence a person is allowed to follow any school of *Fiqh* that one may like.

Since this compendium has been prepared basically for non-Arabic speaking readers, the Arabic words and terminologies have been written in simple language. Cumbersome use of symbols and diacritical marks have been omitted. Such an exercise may please an academic's ego, but make no difference to the text of the material.

I would like to acknowledge the contribution made by my son Yasir Kazi and daughter Uzma Kazi in the preparation of this compendium. Yasir worked hand in hand with me throughout the preparation of its text. Uzma then did the final microscopic

reading and gave the text its final shape. May Allah accept their efforts.

I pray that if either one of us had made an unintentional mistake, Allah may forgive us and that He may accept our humble efforts and make it a means for our salvation in the *Hereafter*.
Aameen!

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IMPORTANCE AND BLESSINGS

THE IMPORTANCE OF SALAAT

Salaat is the second most important pillar of Islam after *Iman* (Faith). The word Salaat means attending to, praying to or seeking nearness to Allah. Technically it refers to the five daily prayers in Islam. Allah made Salaat obligatory for the followers of all the Prophets.

Prophet Ibraheem *Alaihissalam*

(Ibraheem prayed) O My Lord Make me establish Salaat,
And also (raise such) among my offspring.... *(Ibraheem 14:40)*

Prophet Ismaeel *Alaihissalam*

Mention in the Book (the story of) Ismaeel. He was true to what he promised; And he was a Messenger (of Allah), a Prophet. He enjoined upon his people Salaat and charity...*(Maryam 19:54-55)*

Prophet Moosa(Moses) *Alaihissalam*

I have chosen thee (O Moosa); Listen then to the inspiration: Verily I am Allah, there is no god but I; So serve Me (alone) and establish Salaat for my remembrance. *(Taha 20:13-14)*

Prophet Isa (Jesus) *Alaihissalam*

(Isa) said (in his cradle): I am indeed the servant of Allah; He has given me Scripture and appointed me a Prophet: And He has made me blessed wheresoever I may be; And He has enjoined upon me Salaat and charity as long as I live.

(Maryam 19:30-31)

There are a total of 67 verses in the Quran where the word Salaat has been mentioned describing either its importance or blessings. Following are a few of these verses.

Salaat distinguishes a Believer from non-Believer:

Establish regular Salaat, and be not among those who join (other) gods with Allah. (Rum 30:31)

Salaat is essential for receiving guidance from the Quran:

Alif Lam Meem, This is the Book, in it is guidance without doubt to those who fear Allah, who believe in the unseen (and) who are steadfast in (their) Salaat. (Al Baqara 2:1-3)

Salaat is an essential attribute of Muslims:

The Believers men and women are protecting friends: They enjoin right and forbid wrong and they establish Salaat, practice charity and they obey Allah and His Messenger. (Al Tauba 9:71)

Punishment for those who neglect Salaat:

Each soul is a pledge for its own deeds except those of the right hand; They in the garden will ask the sinners: What drove you into Hell? They will say: We were not of those who observed Salaat (regularly), nor were of those who fed the indigent; but we used to talk vanities with vain talkers. (Al Muddassir 74:38-45)

On the Dreadful Day they shall be summoned to prostrate (in reversion), but they shall not be able to do so: Their eyes will be cast down, ignominy will cover them: seeing that they had been commanded aforetime (to bow themselves), while they were hale and hearty, (but they refused to bow). (Al Qalam 68:42-44)

THE BLESSINGS OF SALAAT**It is a means of achieving nearness of Allah:**

Bow down in adoration (in Salaat), and bring yourself closer (to Allah). (Al Iqra 96:19)

Salaat is a means of self purification:

.... and establish regular Salaat, for Salaat restrains from shameful and unjust deeds. (Al Ankabut 29:45)

Salaat is a means of tranquility to the heart:

Behold! the hearts find solace in the remembrance of Allah. (Al R'ad 13:28)

Salaat is a source of strength and patience:

O ye who believe! Seek help with patient perseverance and Salaat, for Allah is with those who patiently persevere.

(*Al Baqara*:153)

Following are a few Ahadis that further elaborate the importance and the blessings of Salaat.

Salaat distinguishes a Believer from non-believer:

Boraidah reported that Rasulallah *Sallallahu Alaihi Wasallam* said: The difference between them (unbelievers) and us is Salaat; Whoso gives it up becomes an unbeliever.

(*Ahmad, Ibne Maja, Nasai, Tirmidhi*)

Jaber reported that Rasulallah *Sallallahu Alaihi Wasallam* said:

Between a (Believing) man and infidelity, the difference is giving up of Salaat.

(*Muslim*)

It is a means of attaining Allah's Forgiveness:

Abu-Hurairah reported Rasulallah *Sallallahu Alaihi Wasallam* said:

Tell me: if there be a river by the side of the door of some one wherein he takes bath five times a day, will there remain any dirt (on his body)? "No", said the companions. He then said: Thus are the five daily Salaat. Allah Blots out all sins therewith (provided the great sins are avoided).

(*Bukhari, Muslim*)

Abu Zarr reported that Rasulallah *Sallallahu Alaihi Wasallam* one day came out of his house during the autumn season and shook two branches of a tree, which started shedding their dry leaves. Rasulallah *Sallallahu Alaihi Wasallam* then said:

O Abu Zarr! When a Muslim observes his Salaat (regularly) with due attention and devotion, he sheds his sins just like this tree is shedding its leaves.

(*Ahmad*)

Salaat is one of the dearest things to Allah:

Ibn Mas'ud reported: I asked Rasulallah *Sallallahu Alaihi Wasallam*: Which action is dearest to Almighty Allah?

He said: Salaat at its proper time.

I asked: Then what is next?

He said: Obedience to parents.

I asked: Then what is next ?

He said: Struggle for Allah's cause.

(Muslim)

Admonition to children:

'Amr b Shuaib reported that Rasulullah *Sallallahu Alaihi Wasallam* said: Order your children to offer Salaat when they are seven years old, and beat them if they are ten years old and yet do not observe Salaat and (at this age) do not let them sleep in one bed.

(Abu Daud)

TAHARAT

Taharat is an Arabic word which means purity and cleanliness. Technically it refers to the state of cleanliness needed for performing Salaat. It is one of the most essential pre-requisites of Salaat and can be achieved, depending on the situation, by *Wudhu* (Ablution), *Tayammum* (Dry Ablution), or *Ghusl* (Purification bath).

WUDHU (ABLUTION)

Having *Wudhu* is compulsory before every Salaat. without it Salaat is void. The Holy Quran States:

O Believers! When you prepare for Salaat, wash your face and hands to the elbows; rub your head with water, and wash your feet to the ankles; if you are in a state of ceremonial impurity, bathe your whole body....

(*Al Maidah* 5:6)

Rasulullah *Sallallahu Alaihi Wasallam* said:

The key to Paradise is Salaat and the key to Salaat is *Wudhu*.

(*Ahmad*)

Cleanliness is half of *Iman* (Faith)

(*Muslim*)

Blessings of *Wudhu*

Rasulullah *Sallallahu Alaihi Wasallam* said:

Whoso makes *Wudhu* and makes it well, his sins come out of the body, even from his nails.

(*Bukhari, Muslim*)

My followers will be called on the Resurrection Day with (their) heads shining on account of the effect of *Wudhu*. So whoever among you is able to prolong his (her) brightness, let him (her) do it.

(*Bukhari, Muslim*)

Prescribed Method for *Wudhu*

1. Make the intention for *Wudhu* and begin with the recitation of *Bismillah* (In the name of Allah, Most Gracious, Most Merciful).
2. Wash both hands, first right then left, up to the wrists three times.
3. Gargle the mouth up to throat thrice, brushing your teeth preferably with *Miswak*, Rasulullah *Sallallahu Alaihi Wasallam* said:

The use of *Miswak* is a means of purifying the mouth and it is also pleasing to the Lord. (Bukhari)

4. Sniff water thrice into the nostrils with your right hand and blow out nose using your left hand.
5. Wash your face thrice with the recitation of *Kalimah* (I bear witness that there is no god but Allah and Muhammad *Sallallahu Alaihi Wasallam* is His Messenger).
6. Wash both hands first right then left, thrice up to elbows. Ensure the washing of the spaces between the fingers.
7. Wipe the head with wet hands once.
8. Clean the inside of ears by inserting the wet index finger into the ears and the folds of the ear, then clean the back of ear by passing wet thumb from bottom upwards.
9. Wash both feet, first right then left, thrice up to ankles. Ensure the cleaning of spaces between toes using the little finger of your left hand.
10. It is strongly recommended to recite the *Kalimah* at the completion of *Wudhu*.
11. It is also recommended to recite the following invocation at the completion of *Wudhu*.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ -

I bear witness that there is no god but Allah; He is One and has no partner; and I bear witness that Muhammad *Sallallahu Alaihi*

Wasallam is His servant and Messenger. O Allah! make me among those who seek your forgiveness and among those who are purified.

(Tirmidhi)

12. If a wound has been bandaged or plastered, one may simply wipe over it with wet fingers. The same is true of open wounds and fractures.

Fardh in Wudhu (Imperative actions)

The following constitute the *Fardh* (imperative) actions in *Wudhu*. If one of these is missed, *Wudhu* is void.

1. Washing the whole face at least once.
2. Washing the hands up to wrists at least once.
3. To rub the head with water at least once.
4. Washing the feet up to ankles at least once.

Most jurists allow the wiping of socks with wet hands instead of washing the feet, provided the socks have been put on after the performance of *Wudhu*. This is allowed for 24 hours during the normal conditions and for 72 hours during a journey. This is based on the following Hadis:

Mughirah ibn Sh'ubah narrated that Rasulullah *Sallallahu Alaihi Wasallam* performed *Wudhu* and (only) wiped over his socks and sandals.

(Ahmad, Abu Daud, Ibn Majah, Tirmidhi)

Sunnah in Wudhu (The Prophet's practices)

Following are the *Sunnah* in *Wudhu*. Practicing these will increase Allah's blessings, but their omission will not make *Wudhu* void.

1. To make the intention of *Wudhu* before starting it.
2. To begin *Wudhu* with the recitation of *Bismillah*.
3. To wash right hand first then left hand up to the wrists.
4. To gargle the mouth thrice and to brush the teeth with *Miswak*.
5. To sniff water into the nostrils thrice.
6. To wipe the head with water once and simultaneously clean the outside and inside of ear.
7. To rub with water the spaces between the fingers and the toes.
8. To rub with water the roots of the hair of beard.
9. To wash needed organs thrice except head and ears.

10. To perform *Wudhu* in proper order.
11. To complete the process of *Wudhu* before the drying of any other part of the body.

Makrooh in Wudhu (Acts disliked)

1. To sit at an unclean place.
2. To clean the nose with right hand.
3. To indulge in vain talk while performing *Wudhu*.
4. To wash other parts of the body besides those which have to be washed during *Wudhu*.
5. To ignore or violate a *Sunnah* for *Wudhu* intentionally.
6. Waste of water.
7. Splashing of water.

Things that Nullify Wudhu

1. Urination and passing of stool.
2. Passing out gas; *Wudhu* is nullified only when one hears its sound or smells odour. The Hadis states:

You should not interrupt your Salaat, unless you hear a sound or smell something. (Bukhari)

3. Vomiting at least a mouthful.
4. Sleeping by taking a support. *Wudhu* is not nullified if one dozes off in a sitting position or during Salaat.
5. To be intoxicated or unconscious.
6. Having a burst of laughter during Salaat.
7. Emission and flow of blood from body; *Wudhu* is not nullified if the emission of blood is so little that it only sticks to the body and does not flow over it.
8. Bleeding from nose.
9. Emission of semen.
10. According to Imams Malik and Shafa'i *Wudhu* is nullified if one touches one's private parts. According to Imam Abu Hanifah, this does not nullify *Wudhu*, but one should wash hands before offering Salaat.
11. Physical contact of the genitals of two persons even if there is no emission of semen.

TAYAMMUM (DRY ABLUTION)

Tayammum can be performed instead of *Ghusl* (purification bath) or *Wudhu* under certain special conditions. The Holy Quran states:

Conditions when *Tayammum* is Allowed

1. Water may not be available in a radius of one mile.
2. To use or fetching of water will endanger one's health or life.
3. The quantity of available water is limited and needed for the basic needs of life such as drinking and cooking.
4. The time left for performing a certain Salaat is very little, and if one goes to fetch water one may miss the Salaat.
5. If a person has performed Salaat with *Tayammum* and water becomes available later on, he may or may not repeat the Salaat.

Prescribed Method for *Tayammum*

1. Make the intention of performing *Tayammum*.
2. Begin *Tayammum* with the recitation of *Bismillah*.
3. Strike both palms gently on sand and shake off the extra dust.
4. Wipe the entire face once with your palms as if you are washing it with water.
5. Strike the palms again on the sand and shake off the extra dust.
6. Using your left hand rub the right hand up to your elbow as if you are washing it with water.
7. Using your right hand repeat the same process on your left hand.

Fardh in *Tayammum* (Imperative Actions)

All of the above except No.2 are *Fardh* in *Tayammum*.

Sunnah in *Tayammum* (Prophet's practices)

1. To begin *Tayammum* with the recitation of *Bismillah*.
2. To keep the fingers apart while striking the palms on dust.
3. To comb the beard with fingers after wiping the face.

Means of *Tayammum*

1. Anything made of sand which cannot burn to ashes or melt e.g. bricks, marbles, lime and other hard stones, earthen ware, even if there be no dust on them.
2. If there is a layer of dust on things that can burn or melt, *Tayammum* can be performed with this dust.

Factors that Nullify *Tayammum*

1. All those things that nullify *Wudhu* or necessitate a *Ghusl*.

2. If it is performed due to non availability of water and water becomes available.
3. If it is performed due to some health or emergency reasons and those reasons are no more.

It should, however, be noted that one does not have to repeat the Salaat when the conditions change or water becomes available.

Abu Sa'eed Khudri narrated that two men once went out on a journey and when the Salaat time approached, having no water, they performed *Tayammum* and offered Salaat. Immediately afterwards they found water. One of them performed *Wudhu* and repeated his Salaat, while the other did not repeat his Salaat. Later when they came to Allah's Messenger *Sallallahu Alaihi Wasallam*, they mentioned this to him, and he said to the one who had not repeated his Salaat: You observed the Sunnah and your Salaat is valid. To the one who repeated his Salaat with *Wudhu*, he said: You will have a double reward.

(Abu Daud, Darimi)

GHUSL (PURIFICATION BATH)

The Holy Quran states:

O Believers! If you are in a state of ceremonial impurity, bathe your whole body.

(Al Maida 5:6)

Conditions when *ghusl* is *Fardh*

1. Seminal discharge with pleasure.
2. Penetration of the head of penis inside vagina.
3. After menstrual discharge.

Occasions when *Ghusl* is *Sunnah* or Recommended

1. Before Friday congregational Salaat.
2. Before the two *Eid* Salaat.
3. Before putting *Ihram* for *Umrah* or *Hajj*.
4. After washing a dead body.
5. After embracing Islam.

Prescribed Method for *Ghusl*

Wash the two hands up to the wrist, then the private parts of the body (both anal and genital), then wash down any sticking

impurity, later perform *Wudhu*, then pour down water on the head so that it flows down all over the body and no part of the body remains dry.

Fardh in Ghusl (Imperative Actions)

1. To make the intention of Haying "Purification Bath".
2. To gargle the mouth up to the throat.
3. To sniff water into the nostrils.
4. To wash the whole body at least once, so that no part of the skin or hair remains dry.

Sunnah in Ghusl (Prophet's Practices)

1. To wash the hands three times.
2. To wash the private parts of the body.
3. To make *Wudhu*.
4. To pour water on the head and the body three times.

It was the noble practice of Rasulullah *Sallallahu Alaihi Wasallam* that if he needed to perform *Fardh Ghusl* at night, he would take it immediately or make *Wudhu* and then go to sleep. He would then get up early and make the *Ghusl* before *Fajr Salaat*.

Women's Ghusl

1. It is recommended that women should sit down while taking a bath.
2. If her hair is braided and water can reach the roots of her hair she need not untwist her hair and pour water on it three times.
3. If her hair is loose and unbraided, it is necessary to wash it thoroughly.

Things Prohibited during the State of Ceremonial Impurity

1. Offering of any kind of Salaat.
2. Reading and even touching of the Quran. The Quran states:

That is indeed a Quran, most honourable; Is a Book well guarded; Which none shall touch, but those who are clean.

(*Al Waqiah 56:77-79*)

3. Engaging in any kind of *Zikr* (Allah's Remembrance).
4. Staying in the mosque; one may, however, pass through it.

GENERAL CONSIDERATIONS

DIFFERENT KINDS OF SALAATS

1. **Fardh (Imperative).** It is obligatory to pray the *Fardh* Salaat. Missing a *Fardh* Salaat constitutes a grave sin.
2. **Wajib (Obligatory).** It is obligatory to pray the *Wajib* Salaat as well. Missing a *Wajib* Salaat also constitutes a sin, but not as great as that of missing a *Fardh* Salaat.
3. **Sunnah (Prophet's Practice).** There are two kinds of *Sunnah* Salaat. One is known as *Muakkadah*. This is the one which Rasulullah *Sallallahu Alaihi Wasallam* offered regularly, hence missing it also constitutes a sin, though not as great as that of missing a *Wajib* or *Fardh* Salaat. The other is known as *Ghair Muakkadah*. This is the one which Rasulullah *Sallallahu Alaihi Wasallam* offered occasionally. Hence one may or may not observe it.
4. **Nafil Voluntary.** One may offer it for extra virtues but missing it does not constitute a sin.

It should be noted that only Imam Abu Hanifah differentiates between *Fardh* and *Wajib* Salaat. The other three schools of *Fiqh*; *Hambali*, *Shafa'i*, and *Maliki*, consider *Wajib* as a part of either *Fardh* or *Sunnah Muakkadah* Salaat.

ALLAH'S COMMANDMENT FOR DAILY SALAATS

Establish Salaat at the two ends of the day (*Fajr* and *Maghrib*), and at the appearance of night (*Isha*) (Al Hud 11:114)

Establish Salaat at the going down of the sun (*Zuhr*). (Bani Israeel 17:78)

Guard strictly your Salaat, especially the middle Salaat. (*Asr*). (Al Baqara 2:238)

Times for Daily *Fardh* Salaat

1. *Fajr: Dawn Salaat.* From dawn break till prior to sun rise.
2. *Zuhr: Early afternoon Salaat.* From the beginning of the decline of the sun till the time when the shadows of objects double in size.
3. *'Asr: Late Afternoon Salaat.* Just after the end of *Zuhr* time till the sun begins to set.
4. *Maghrib: Sunset Salaat.* From the time of sunset till the disappearance of twilight. The latest time of *Maghrib* Salaat is about one and a quarter hour from the time of sunset.
5. *Isha: Night Salaat.* Just after the end of the *Maghrib* Salaat till the break of dawn, i.e. the *Fajr* time.

Times for *Wajib* Salaat

According to Imam Abu Hanifah there are three different *Wajib* Salaats.

1. *Witr:* It is usually offered immediately after the *Isha* Salaat. The preferred time for praying *Witr* is after *Tahajjud* (late night) Salaat. The other schools of *Fiqh* consider *Witr* as *Sunnah Muakkadah*.
2. *Eid Salaats:* *Eid* Salaats are offered on the two *Eid* days after the sun rises, and has brightened distinctly. It can be offered till the decline of sun, but the preferred time is the early morning hours.

Hambali consider *Eid* Salaat as *Fardh*, whereas *Shafa'i* and *Maliki* consider it to be *Sunnah Muakkadah*.

3. Once a person starts a *Nafil* Salaat, it becomes *Wajib* for him to complete it, that is if for any reason he needs to leave it uncompleted he has to offer it later on.

Times when Salaat is *Haraam* (Forbidden)

1. When the sun is rising.
2. When the sun is setting.
3. At mid-day when the sun is at the highest point.

This is based on the following Hadis narrated by Uqbah ibn Amr.

There were (three) times when Rasulullah *Sallallahu Alaihi Wasallam* used to forbid us to pray or to bury our dead: when the sun begins

to rise till it was fully up, when it was at its height at mid-day till it passed the meridian, and when it started setting till it had set.

(Muslim)

Times when Salaat is *Makrooh* (Undesirable)

1. The period between *Fajr* Salaat and the sunrise.
2. The period between *Asr* Salaat and the sunset.

This is based on the following Hadis narrated by Abu Sa'eed Khudri.

No prayer should be offered after the *Fajr* Salaat until the sun rises or after the *Asr* Salaat until the sun sets. (Bukhari, Muslim)

3. When the food is ready to be served.
4. When one feels the need for passing stool, urine or gas.
5. When *Fardh* congregational Salaat is about to start or has started.

This is based on the following Hadis narrated by Abu Hurairah:

When the *Iqamah* has been said, there is no valid Salaat except the *Fardh* Salaat for which the *Iqamah* was said.

(Ahmad, Muslim)

6. When the *Imam* has started his sermon either on Friday or *Eid* days.

This is the Hanafi view. Other Jurists recommend praying of two *Rak'aat* of *Tahiyyat al Masjid* even when the *Imam* has started his sermon.

RAK'AAT OF DIFFERENT SALAAT

A *Rak'at* is a unit of Salaat. It consists of *Qayam* (standing in erect position), one *Ruku* (bowing down) and two *Sajda* (Prostrations). Each Salaat consists of two to four *Rak'aat*. According to *Hanafi Fiqh*, the five daily Salaats consists of the following sets of *Rak'aat*.

Fajr: 2 *Sunnah Muakkadah* before 2 *Fardh*.

Zuhr: 4 *Sunnah Muakkadah* before 4 *Fardh* followed by 2 *Sunnah Muakkadah* and 2 *Nafil*.

'Asr: 4 *Sunnah Ghair Muakkadah* before 4 *Fardh*

Maghrib: 3 *Fardh* followed by 2 *Sunnah Muakkadah* and 2 *Nafil*.

Isha : 4 *Sunnah Ghair Muakkadah* prior to 4 *Fardh*, then 2 *Sunnah Muakkadah*, 2 *Nafil*, 3 *Witr* and 2 *Nafil*.

PRE-REQUISITES FOR SALAAT

1. To be a mature and sane Muslim.
2. To make the proper intention in mind or verbally; this should refer to the kind of Salaat being performed and the time of Salaat as well e.g. to make the intention of praying *Fardh*, *Sunnah* or *Nafil* Salaat at *Maghrib* or *Isha* time etc.
3. **Taharat:** One should perform *Ghusl* (Purification bath), *Wudhu* (Ablution) or *Tayammum* (Dry ablution) as the need or conditions may be .
4. Cleanliness of the garments worn during Salaat.
5. Cleanliness of the place where Salaat is being performed.
6. Covering of *Satr* (private parts of body). For males it consists of parts between the naval and the knees; for females it consists of the whole body except the face and hands.
7. Ascertaining the proper timing of Salaat.
8. Ascertaining the proper direction of *Qibla* (Ka'aba).
9. It is highly recommended that during Salaat one should not only have proper garments, but should also add to his personal grace viz, cleanliness of body, face and hair etc.

The Holy Quran states:

O Children of Adam! Wear your beautiful (garments) at every time and place of prayer.

(*Al A'araf* 7:31)

PLACE OF SALAAT

Rasulullah *Sallallahu Alaihi Wasallam* told us that the whole earth has been rendered pure and clean for the Muslims for offering Salaat. Thus a Muslim can offer Salaat wherever he may be at the time of Salaat. Following are the recommended guidelines for choosing the place of Salaat:

1. The place should be clean and pure.
2. Salaat in dirty and filthy places is forbidden e.g. bath-rooms, slaughter houses, and cattle storage places.
3. It should be away from busy places that may disturb the Salaat e.g. busy pavements, public roads and markets.
4. It is forbidden to pray on top of a grave or facing a grave.
5. It is most recommended to pray *Fardh* Salaat in congregation in a mosque and *Nafil* Salaat privately at home.

INDIVIDUAL SALAAT

How to Pray *Fardh*, *Sunnah* and *Nafil* Salaat

1. Begin the Salaat with the proper intention either in your mind or verbally, that is, the kind of Salaat you are offering; *Fardh*, *Sunnah* or *Nafil* and the time of Salaat; that is, *Fajr*, *Zuhr* or *Asr* etc.
2. Face the *Qibla* and stand up in a natural position. Put your feet at least four inches apart and your gaze towards the place of your *Sajdah*. Men should raise their hands up to the ear lobes and the women up to their shoulders. The palms should be open and facing the *Qibla*. Now pronounce *Takbeer*, i.e. *Allaho Akbar* (Allah is great) then bring your hands below your naval. Put the palm of your right hand over the wrist of your left hand holding the wrists with your thumb and little finger, and placing the other three fingers straight over the left hand.

It should be added that according to Imams Hambal and Shafa'i the hands should be put on the chest and according to Imam Malik the hands should be left hanging on the sides.

The first uttering of *Allaho Akbar* is called *Takbeer-e-Tahrimah*. The worshipper then enters the act of Salaat. all wordly actions, talking and even unnecessary motions are then forbidden. The worshipper should preferably keep his eyes open and look only towards the place where the forehead rests for prostration. He should also try his best to concentrate his thoughts on what he is reading and should realise that he is standing before his Almighty Lord.

3. If a person is praying alone, he should keep a material object at a short distance from the place of his prostration. This is called *Sutra*. A person is then allowed to pass beyond the *Sutra*. In a congregation Salaat, the *Imam* should have his own *Sutra*.

4. Begin the Salaat with the recitation of *Sana*.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ إِلَّا أَنْتَ

Glory be to you, O Allah!, and I praise you. Blessed is your name, and you are exalted. There is no God other than you.

5. Recite *T'aawwaz* and *Bismillah*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek Allah's protection from Satan, the accursed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the name of Allah, who is Most Kind and Most Merciful.

6. Recite chapter *Al Fatiha* and say *Aameen* at the end of its recitation. Afterwards recite at least three short verses or one long verse from the Quran.
7. While praying *Sunnah* and *Nafil* Salaat, recite the extra verses from the Quran besides chapter *Al Fatiha* in each Rak'at. While praying *Fardh* Salaat, recite the extra verses of the Quran only in the first two Rak'aat. In the remaining Rak'aat recite only chapter *Al Fatiha*.
8. Saying *Allaho Akbar*, bend down for *Ruku* (bowing). Keep your head aligned with your back and tightly hold the knees with your palm. Now recite the following *Tasbeeh* three or any odd number of times.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Glorified is my Lord, the Great.

9. Saying the following, resume the up right position, which is called *Qaumah*.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah listens to him who praises Him.

According to *Hambali Fiqh*, one should raise both hands up to his ear lobes while going down and also while rising from the position of *Ruku*, and when standing up from the position of *Sajdah*. The other jurists do not recommend this practice.

10. Stand at ease for a while and leave your hands hanging by the sides of your body and say the following.

رَبَّنَا لَكَ الْحَمْدُ

Our Lord! Praise is only for your.

11. Saying *Allaho Akbar*, go down for *Sajdah* (Prostration). Put your face on the ground between your palms in such a way that the thumbs are lined with the ear lobes. The stomach should be raised above the thighs. The whole body should rest on the knees and the toes should point towards *Qibla*. In this position recite the following *Tasbeeh* three or any odd number of times.

سُبْحَانَ رَبِّيَ الْأَعْلَى

Glorified is my Lord, the Exalted.

12. Saying *Allaho Akbar*, assume the upright sitting position which is called *Jalsah*. Keep your right foot up as in *Sajdah* and place your left foot flat on the ground. Rest the two hands on the thighs with the fingers reaching the knees. Wait for a few moments, then by saying *Allaho Akbar*, go down for the second *Sajdah* and recite the *Tasbeeh* as in the first *Sajdah*.
13. Saying *Allaho Akbar*, stand up in the erect position. This completes one *Rak'at* of *Salaat*. In a similar manner complete the number of *Rak'aat* prescribed for different *Salaat*.
14. After completing the two *Sajda* in the second *Rak'at*, assume the sitting position of *Jalsah*, and recite *Tashahhud*, this is known as the position of *Qaidah*.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الطَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُكَ وَرَسُولُكَ

All worships; oral, physical and monetary are for Allah. Allah's peace be upon you, O Prophet Muhammad *Sallallahu Alaihi Wasallam* and His Mercy and Blessings. Peace be on us and on all righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muhammad *Sallallahu Alaihi Wasallam* is His servant and Messenger.

While saying, "there is no god but Allah". make a fist with right hand and raise only the fore-finger, denoting the oneness of Allah.

15. If the Salaat consists of more than two *Rak'aat*, one should say *Takbeer* i.e. *Allaho Akbar* after the recitation of *Tashahhud* and stand up for the remaining part of Salaat.
16. If the Salaat consists of only two *Rak'aat*, then after recitation of *Tashahhud*, recite the following invocation on Rasulullah *Sallallahu Alaihi Wasallam*.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ- اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ-

O Allah! have mercy on Muhammad and those related to Muhammad just as you had mercy on Ibraheem and those related to Ibraheem. Surely, you are praiseworthy, the exalted. O Allah! send blessings on Muhammad and on those related to Muhammad just as you sent blessings on Ibraheem and those related to Ibraheem. Surely. You are praiseworthy, the exalted.

17. After this, say any of the following *Du'a* (supplication) :

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا تَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي
مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allah, I have been unjust to myself and no-one grants pardon for sins except You, therefore, forgive me with Your forgiveness and have mercy on me. Surely, You are the Forgiver, the Merciful.

18. Turn your face first to right and then to left shoulder. Each time say the following:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Peace be on you and Allah's Mercy.

19. This act is called *Tasleem*. It constitutes the end of Salaat. The person then may resume the normal activities of life.
20. It is most recommended to offer *Dua* (supplication) after the completion of *Fardh* Salaat. In one of the *Hadis* reported in Tirmidhi it is narrated that invocations made after *Fardh* Salaat are granted. Following are a few of recommended invocations:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ

Allah! You are the peace and You are the source of peace. You are blessed and the possessor of (all) Glory and Honour.

(Muslim)

Recite *Subhan Allah* 33 times, *Al Hamdo lil Lah* 33 times and *Allaho Akbar* 34 times.

Muaz ibn Jabl narrated that Rasulullah *Sallallahu Alaihi Wasallam* held my hand and said: O Muaz! I love you, and then he said:

I advise you never to forget the following invocation after every (*Fardh*) Salaat.

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allah! help me in remembering you, thanking you and in the Excellence of praying for you. (Abu Daud, Nasai)

SALAAT OF RASULULLAH *Sallallahu Alaihi Wasallam*

Aishah described the Salaat of Rasulullah *Sallallahu Alaihi Wasallam* as follows :

Rasulullah *Sallallahu Alaihi Wasallam* began his Salaat with *Takbeer* i.e. by saying *Allaho Akbar* and started the recitation (of the Quran) with (the chapter of) *Al Fatiha*. When he bowed down in *Ruku*, he would neither keep his head raised nor bend down (completely), but would keep it in line with his back. When he rose up from *Ruku*, he would stand up erect (for a while) before going down for *Sajdah*. Later when he rose up from *Sajdah*. He would sit upright (for a while) before going down for second *Sajdah*. He would recite *Tashahhud* after every two *Rak'aat*. (While sitting in this position) he would place his left foot flat on the ground and keep his right foot upright. He would forbid his companions to sit like a dog. He would also forbid them to rest their elbows on the ground while performing *Sajdah*, as the beasts do while sitting. He would then finish the Salaat, with *Tasleem* saying *As Salaam Alaikum Wa Rahmatullah*. (Every day *Fiqh V.I.P.*:96-97)

WITR SALAAT

Witr Salaat is often mistakenly thought of as a part of *Isha* Salaat. This is not so. It is a separate Salaat which can be offered any time after the *Isha* Salaat up to the break of dawn. Regarding its importance, Rasulullah *Sallallahu Alaihi Wasallam* said.

The person who does not offer *Witr* Salaat does not belong to our community. (Abu Daud)

Accordingly, Imam Abu Hanifah considers it as *Wajib* (mandatory). The three other Imam consider it as *Sunnah al Muakkadah* (stressed). One should always remember that these differences amongst different *Fuqaha* (Jurists) represent their preferences. No one considers the recommendation of the other *Faqih* to be wrong or invalid.

Rak'aat of Witr Salaat

The jurists agree that it consists of odd number of *Rak'aat*. The most common practice amongst all the schools of *Fiqh* is to pray three *Rak'aat*. Abu Ayyub Ansari narrated that Rasulullah *Sallallahu Alaihi Wasallam* said:

Every Muslim should pray *Witr*. Any one who likes to pray five *Rak'aat* should do so, and any one who likes to pray one *Rak'at* should do so.

(Abu Daud, Ibn Majah, Nasai)

How to pray Witr Salaat (According to Hanafi Fiqh)

1. Pray the first two *Rak'aat* like the usual *Fardh* Salaat.
2. In the third *Rak'at*, recite the chapter *Al Fatiha* followed by a few verses from the Quran, then say *Takbeer*. *Allaho Akbar*, raise your hands to the ear lobes and bring them back to the naval, and then recite the following invocation, known as *Qunut*, inaudibly.

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنُشْكُرُكَ وَلَا نَكْفُرُكَ وَ
نَخْلَعُ وَنَتْرُكُكَ مَنْ يَفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَاِلَيْكَ
نُصَلِّيْ وَنُسَبِّحُ وَ اِلَيْكَ نَسْتَعِيْذُ وَنُخْفُو وَنَرْجُو رَحْمَتَكَ
وَنَخْشَى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحِنٌ

O Allah! We invoke You for your help, and beg You for forgiveness, and we believe in You and have trust in You and, we praise You, in the best way we can; and we thank You and we are not ungrateful to You, and we forsake and turn away from the one who disobeys You. O Allah! We worship You and pray to You and prostrate ourselves before You, and we hasten towards You and serve You, and we hope to receive Your mercy and we dread Your torment. Surely, the disbelievers shall incur Your torment.

3. If one does not remember this by heart, he may recite the following invocation.

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allah! Give us what is good in this world and also what is good in the Hereafter, and save us from the torment of Fire.

4. If one does not remember even this, he may say the following invocation three times.

اللَّهُمَّ اغْفِرْ لِي

O Allah! Grant me forgiveness.

5. After finishing one of these invocations, continue the Salaat in the usual way and finish it by *Tasleem*.

SALAAT OF WOMEN

Women should perform the Salaat in the same manner as men. They should, however, practice the following extra things in order to cover up their bodies.

1. While saying *Takbeer* (*Allaho Akbar*), they should keep their hands covered under their garments and should raise them only to the level of their shoulders and not to that of their ears.
2. During *Qayam* (standing) they have to fold their hands on their breasts. They should only place the palm of their right hand on the back of the left hand without gripping it with the thumb and little finger.
3. During *Ruku* (bowing) they have to bend only so much that their hands reach the knees. They do not need to hold the knees tightly and they do not also have to align their backs with their necks. They should also keep the elbows close to their bodies.
4. While in *Sajdah* (prostration) they have to keep their thighs in contact with the belly. The elbows should also be in contact with the belly and they should fully rest their bodies on the ground.
5. While in the position of *Qaidah* and *Jalsah* (Sitting after *Sajdah*), they need to turn to the right and should place their buttocks on the ground in such a manner that the right thigh rests against the left thigh and the right shin against the left shin.

6. Their whole body should be covered all time leaving only the face, the palms and the feet.
7. They are forbidden to recite the Quran loudly.

SALAAT OF THE SICK PERSON

The *Fardh* Salaat has to be offered regardless of the severity of illness of a person. If a person is too weak to stand up, he should offer Salaat in a sitting or even in a lying position. If he is too weak to move his body, he should offer it only by his gestures. There is no excuse for any one to miss the Salaat under any condition as long as one is conscious.

If a person is too weak to offer Salaat even by gestures or is unconscious or under sedation and misses five consecutive Salaats, he stands exempted and need not pray them at all.

If the patient's bed is impure and it is not possible to clean it, Salaat should be offered on the same bed.

According to Imam Malik, Hambal and a few Shafa'i jurists a sick person is allowed to combine the *Zuhr* with *Asr* and *Maghrib* with *Isha* Salaat.

CONGREGATIONAL SALAAT

IMPORTANCE AND BLESSINGS

Jurists have different opinions about the importance of congregational Salaat. Imam Hambal considers it as *Fardh* i.e. mandatory for each individual. Imam Shafa'i holds it as *Fardh Kafaya* i.e. mandatory for a Muslim community to establish it in its neighborhood. Imam Abu Hanifah regards it as *Sunnah Muakaddah*. Imam Bukhari the great scholar of *Hadis* classified it as a *Fardh* in his collection of *Ahadis*.

The following *Ahadis* elaborate the importance of the congregational prayer.

Rasulullah *Sallallahu Alaihi Wasallam* said:

I wish I should ask a *Mua'zzin* (Caller) to pronounce *Iqama* and appoint someone as *Imam* in my place, and I should then go out and set fire to the houses of those who do not come (to the mosque) even after hearing the *Azan*. (Bukhari, Muslim)

The person who hears the call of the *Mua'zzin* for the congregational Salaat and has no genuine reason that prevents him from rushing to the mosque and yet he offers his Salaat at home, Allah will not accept his Salaat. The people then asked him. What he meant by genuine reason. He answered: A danger to life or prolonged or serious illness. (Abu Daud)

Abdullah ibn Umme Maktum asked: O Messenger of Allah! Madinah is full of poisonous animals and wild beasts and I am defective in sight (blind); Do you excuse me (for not coming to congregational Salaat)? He said: Do you not hear (in *Azan*): come to Salaat, come to success? 'Yes', he answered. Rasulullah *Sallallahu Alaihi Wasallam* then said: Then why do you not come? (He did not

give him exemption from congregational Salaat).

(Abu Daud, Nasai)

The following Ahadis elaborate the blessings of congregational Salaat.

Rasulullah *Sallallahu Alaihi Wasallam* said:

Offering prayer in congregation carries 27 times greater rewards than offering it individually.

(Bukhari, Muslim)

Give good news to those who go to the mosque in the darkness of night to offer the Salaat in congregation. On the Day of Judgment they will be provided with a perfect light.

(Tirmidhi)

The person who offers the *Isha* Salaat in congregation will have the reward and blessing of half the night in prayer. If he offers the *Fajr* Salaat also in congregation, he will have the reward and blessings of the whole night in prayer.

(Tirmidhi)

If a person makes ablution, and makes it well and then goes towards the mosque (for congregational Salaat), Allah records for him one merit for every step he takes and raises one rank therewith and also deletes one sin from his records for every one of his steps.

HOW TO PERFORM CONGREGATIONAL SALAAT

1. Follow the instructions one to four as described in "How to Perform Salaat".
2. Jurists have the following opinions with respect to the recitation of *Al Fatiha* during congregational Salaat.

According to Imam Abu Hanifah, *Imam's* recitation of *Al Fatiha* suffices for the recitation of the followers, hence they need not recite it.

According to Imam Muhammad, the famous pupil of Imam Abu Hanifah, the above should be practiced only in those *Rak'at* where in the *Imam* recites *Al Fatiha* loudly, hence the followers should recite *Al Fatiha* in those *Rak'at* where in the *Imam* recites it inaudibly. This is the view of Imam Malik and Hambal as well.

The *Shafa'i Fiqh* calls for listening to *Al Fatiha* when the *Imam* is reciting it. The *Imam* should then pause and the followers

should recite *Al Fatiha* inaudibly. The *Imam* should then continue the recitation of verses from the Quran.

3. When the *Imam* finishes the recitation of *Al Fatiha*, the followers should say *Aameen*. According to *Hanafi Fiqh*, they should say this inaudibly. According to the other three schools of *Fiqh* they should say it loudly.

It should again be recalled that there is a consensus of opinion amongst the *Fuqaha* (jurists) that the various schools in *Fiqh* represent a difference of preferences. None of the schools considers the others to be wrong. One is thus allowed to follow any *Fiqh* according to one's personal preference.

4. While rising from *Ruku*, when the *Imam* says: "Allah listens to him who praise Him", the followers should only say:

رَبَّنَا لَكَ الْحَمْدُ

Our Lord! Praise is only for you.

5. The rest of the Salaat is the same as the individual Salaat.

REGULATIONS CONCERNING CONGREGATIONAL SALAAT

1. It is *Wajib* to offer *Fardh* Salaat in congregation, *Sunnah* to observe *Taraweeh* and *Mustahib* to offer *Witr* Salaat in congregation.
2. It is undesirable to offer *Nafil* Salaat in congregation.
3. If there is only one follower, he should stand on the right side of the *Imam*, a little behind him. If another person joins him later, he should pull back the first person and make a separate row behind the *Imam* or the *Imam* should step forward.
4. If a late comer does not find space in the front row, he should gently pull back a person and make a second row of at least two persons.
5. One is not allowed to form a second row if there is space available in the existing rows of congregation.
6. The *Imam* and the followers should stand in the same place without leaving a gap of more than two rows. If the *Imam*

stands in the mosque and the followers stand in some other house or on a road with a gap of more than two rows, their Salaat will be invalid. This does not apply to Salaat at *Ka'aba* where the followers are allowed to pray in streets and homes.

7. If a person is offering Salaat alone and finds a few persons starting a congregational Salaat, he should abandon his Salaat and join the congregational Salaat.
8. If a person has already finished his Salaat, and finds a congregational Salaat, he should join it. His individual Salaat would then be regarded as *Nafil* Salaat. This should be observed in *Zuhr* and *Isha* Salaat only, since there is no *Nafil* Salaat after *Fajr* and *'Asr*. Moreover, the three *Rak'aat* of *Maghrib* can not be regarded as *Nafil*, since *Nafil* consists of only two or four *Rak'aat*.
9. No individual Salaat is allowed in the Mosque, once the *Imam* has started the congregational Salaat. If a person is offering *Nafil* Salaat, he should finish it after two *Rak'aat* and join the *Imam*. If he is offering four *Rak'aat* of *Sunnah*, he should finish it after two *Rak'aat*, Join the *Imam* and then complete the other two *Rak'aat* after the congregational Salaat. This is the view of *Imam Abu Hanifah*. A few other jurists allow the praying of *Tahiyat al Masjid Nafil* Salaat even when the *Imam* has started his sermon.
10. Due to the great importance of *Fajr* *Sunnah*, one is allowed to offer it even when the congregational Salaat has started, provided one has time to join the congregational Salaat later on.
11. When the congregational Salaat has started, one should not run or hasten to join it. *Rasulullah Sallallahu Alaihi Wasallam* said:

When you come to (congregational) Salaat, come with dignity and ease, (join the Salaat at the point of congregation) do the part of Salaat you may join and complete the rest afterwards.

(*Bukhari, Muslim*)

WOMEN'S CONGREGATIONAL SALAAT

1. Women are allowed to join congregational Salaat in the mosque. It is, however, preferred that they offer Salaat at home.

2. Women are allowed to hold a separate congregational Salaat with a female *Imam*, who should stand within the row and not in the front as the male *Imam*.
3. While performing Salaat with a male *Imam*, women should stand in the last row, away from men's rows.

REGULATIONS CONCERNING THE IMAM

1. The person most entitled to be *Imam* is the one who remembers and knows the Quran the best, among those present, then the one whose knowledge of *Sunnah* and *Shariah* is the best and then the one who is most senior in age,
2. A man who is generally disliked in the community should not be appointed as *Imam*.
3. If a congregational Salaat is offered in a home, the host should act as *Imam* or name some one else on his behalf to lead the Salaat.
4. A traveler who offers *Qasr* Salaat can also act as *Imam*. The followers should later complete their Salaat individually.
5. It is recommended that the *Imam* should shorten the congregational Salaat.
6. It is *Mustahib* (preferred) for the *Imam* to recite more verses of the Quran in the first *Rak'at* and fewer verses in subsequent *Rak'at*.
7. It is recommended that after finishing Salaat, the *Imam* should turn back and face the congregation. He may turn towards his right side also.
8. It is *Mustahib* for the *Imam* to offer *Sunnah* and *Nafil* Salaat by moving away from his designated place.
9. In case of an emergency, e.g. losing *Wudhu* during Salaat, the *Imam* should bring forward one of the followers to lead the Salaat, and should leave the congregation. He should perform fresh *Wudhu* and join the Salaat as a *Muqtadi* (follower).

REGULATIONS CONCERNING MUQTADI (FOLLOWERS IN SALAAT)

1. The rows for the Congregational Salaat have to be absolutely straight. Rasulullah *Sallallahu Alaihi Wasallam* said:

O People! Keep your rows straight and balanced, otherwise Allah might turn your hearts against one another.

(Bukhari, Muslim, Nasai, Tirmidhi)

2. While forming the row, people higher in piety and knowledge should stand closer to *Imam*.
3. The rows should be as compact as possible. The shoulders of *Muqtadi* should touch one another.
4. The *Muqtadi* have to follow the *Imam* in all actions even if he commits a mistake.
5. When the *Imam* commits a mistake, a *Muqtadi* has to remind him by saying aloud *Subhan Allah*.
6. It is *Mustahib* for the *Muqtadi* to change his place after the congregational Salaat and to offer the *Sunnah* and *Nafil* Salaat at another place,
7. If a *Muqtadi* loses *Wudhu* during congregational Salaat, he should abandon his Salaat and make fresh *Wudhu*. He should first offer the missed *Rak'aat* individually and then join the congregational Salaat. If the *Imam* in the mean time has completed his Salaat, he should then offer the remaining Salaat individually.

REGULATIONS FOR MUQTADI WHO JOIN THE SALAAT LATE

1. When the congregational Salaat has started, the *Muqtadi* should not run or hurry towards the mosque, but should walk with ease and dignity.
2. The *Muqtadi* should say *Allaho Akbar* and join the Salaat at the point of the *Imam's* Salaat.
3. If the *Muqtadi* joins the Salaat before or in the position of *Ruku*, he has completed that *Rak'at*.
4. The *Muqtadi* should offer the missed *Rak'aat* individually after the *Imam* has finished the congregational Salaat. He should first offer the *Rak'aat* where in the recitation of additional verses of the Quran is required. He should then observe *Qaidah* or *Jalsah* according to his own *Rak'aat*, e.g. if a person joins the *Zuhr* Salaat in the fourth *Rak'at*, he should complete the remaining three *Rak'aat* in the following manner.

- A. In the first *Rak'at*, he should recite *Sana*, *Al Fatiha* and a few additional verses of the Quran. He should then sit for *Qaidah* and recite *Tashahhud*.
- B. In the second *Rak'at*, he should recite only *Al Fatiha* and a few additional verses from the Quran.
- C. In the third *Rak'at*, he should recite only *Al Fatiha*, then sit for *Jalsah* and recite *Tashahhud* and the invocation on Rasulullah *Sallallahu Alaihi Wasallam*. He should then finish his Salaat in the usual manner.

REGULATIONS CONCERNING RECITATION OF THE QURAN IN SALAAT

1. The chapter *Al Fatiha* has to be recited in all *Rak'aat* of all *Fardh*, *Sunnah* and *Nafil* Salaat.
2. In the first two *Rak'aat* of *Fardh* Salaat, it is essential to recite a few additional verses of the Quran after the recitation of *Al Fatiha*. In the third and fourth *Rak'at* of *Fardh* Salaat one should recite only *Al Fatiha*.
3. It is essential to recite additional verses of the Quran in all the *Rak'aat* of *Sunnah* and *Nafil* Salaat.
4. The *Imam* should recite the Quran loudly in the first two *Rak'aat* of *Fajr*, *Maghrib* and *Isha* Salaat. One praying alone can also recite the Quran loudly in these *Rak'aat*.
5. In the *Zuhr* and *Asr* Salaat, the *Imam* and also one who prays alone should recite the Quran inaudibly.
6. In those *Rak'aat* wherein the recitation of the Quran is done inaudibly, one should pronounce the words distinctly with the tongue and not just in mind.
7. It is highly recommended that the sequence of Quranic verses in various *Rak'aat* should be the same as that in the Quran, i.e. the verses that are placed first in the Quran should be recited in the first *Rak'at* and those placed later should be recited in the second *Rak'at*.

REGULATIONS AND CONDITIONS OF SALAAT

FARDH IN SALAAT (IMPERATIVE ACTIONS)

1. *Intention*: should refer to the kind of Salaat being performed, (*Fardh*, *Sunnah* or *Nafil*) and the time of Salaat (*Fajr*, *Zuhr* or *Asr*). One may have the intention in mind or may say it in words.
2. *Takbeer*: to begin the Salaat by saying *Allaho Akbar*.
3. *Qiyam*: standing up in *Fardh* Salaat except when it may not be possible due to sickness or due to travel in any vehicle.
4. *Al Fatiha*: recitation of *Al Fatiha* in every *Rak'at* followed by the recitation of at least one verse from the Quran. This is imperative only in the first two *Rak'aat* of *Fardh* Salaat. In the third and fourth *Rak'at* of *Fardh* Salaat, one should recite only chapter *Al Fatiha*. In the *Sunnah* and *Nafil* Salaat, one should recite the verses from the Quran in all the *Rak'aat*. Moreover, these things are imperative when one is praying alone. Recitation of additional verses from the Quran is not recommended when one is following an *Imam* in a congregational Salaat.
5. *Ruku*: to bow down once in each *Rak'at*.
6. *Qaumah*: to stand up erect after *Ruku* for a short time.
7. *Sajdah*: to make two prostrations for every *Rak'at*.
8. *Jalsah*: to sit down for a short time between two *Sajdas*.
9. *Qaidah*: to sit down after two *Rak'aat* and to recite *Tashahhud* and the blessings on *Rasulullah Sallallahu Alaihi Wasallam*.
10. *Tasleem*: to end the Salaat by saying *As Salaam Alaikum Wa Rahmatullah* first turning the face towards the right and then towards the left shoulder.

SUNNAH IN SALAAT (RASULULLAH'S PRACTICES)

1. To raise the hands while saying *Takbeer*, that is, *Allaho Akbar*. Males should raise their hands to the level of their ear lobes and females should raise them up to their shoulders.
2. To place the right-hand on the left hand while standing in *Qiyam*.
3. To begin the Salaat with the recitation of *Sana*.
4. To recite *T'aawwaz* and *Bismillah* before the recitation of chapter *Al Fatiha*.
5. To pronounce *Aameen* after the recitation of chapter *Al Fatiha*. In the congregational Salaat, wherein the *Imam* recites *Al Fatiha* loudly, *Hanafi* says *Aameen* inaudibly and *Hambali* say it loudly.
6. Recitation of at least one long verse or three small verses from the Quran after the recitation of chapter *Al Fatiha*.
7. To recite *Tasbeeh*: Glorified is my Lord, the Great, in *Ruku* and *Tasbeeh*: Glorified is my Lord, the Exalted, in *Sajdah* at least three times.
8. To keep the head and back at the same level while performing *Ruku*.
9. In a congregational Salaat, while rising up from *Ruku*, the *Imam* says: Allah listens to one who praises Him. The followers should then say: Our Lord! Praise is only for You. While praying alone, one has to say both of these.
10. To place the knees first on the ground, while going down for *Sajdah*, then the hands, the nose and the forehead. The arms should be away from the body and the elbows should not touch the ground. The fingers of hand in the state of *Ruku* should be spaced apart, while in the state of *Sajdah*, they should be close and brought together. The toes of feet should always point towards the *Qibla* (Makkah).
11. To sit on the left foot place flat on the ground, while sitting in the position of *Jalsah* and *Qaidah*, and to keep the right foot upright in a manner that the toes are turned towards the *Qibla* (Makkah).
12. To raise the forefinger while reciting, "There is no god but Allah", during the recitation of *Tashahhud*.

13. To recite blessings on Rasulullah *Sallallahu Alaihi Wasallam* in the last *Rak'at* of Salaat.
14. To turn the face first towards the right and then to the left shoulder while saying *Tasleem* (*As Salaam Alaikum Wa Rahmatullah*). at the end of Salaat.

MAKROOH IN SALAAT (UNDESIRABLE ACTS)

These are the acts which neither nullify Salaat nor call for a *Sajdah Sahu* (corrective prostration), but should be avoided during Salaat.

1. To clean the place of *Sajdah* while performing *Sajdah*.
2. Raising the eyes towards sky or wandering of gaze away from the place of prostration.
3. Covering of face due to heat or cold.
4. Offering of Salaat when food is ready to be served.
5. Offering of Salaat when one feels a need to pass gas, urine or stool.
6. Offering of Salaat when one feels sleepy.
7. To have a fixed place of Salaat in the mosque.
8. To take unnecessary support from hands while rising up from prostration. This is allowed for sick and old persons.
9. Presence of things that may distract one's attention, for example, loud music, pictures, statues etc.
10. Offering of Salaat at the late hours of Salaat.
11. Playing with one's garments, hair, beard or teeth etc.
12. Unnecessary scratching of body.
13. Unnecessary yawning.
14. Wearing an undesirable or undignified dress.

THINGS THAT NULLIFY SALAAT

1. Loosing the state of *Taharat* that calls for having *Wudhu* or *Ghusl*.
2. Talking, eating, drinking or unnecessary movement during Salaat.
3. Having a burst of laughter during Salaat.

4. Omission of one of the *Fardh* of Salaat and not performing the *Sajdah Sahu* (corrective prostration).
5. *Amal-e-Kaseer* (too much action). The jurists consider this to engage in such actions that may suggest that one is not engaged in offering Salaat, e.g. using both hands for scratching, or constant wandering of gaze. A few jurists consider that a total of three different irrelevant actions during Salaat constitute too much action and thus nullify the Salaat.

CONDITIONS WHEN SALAAT CAN BE DISCONTINUED

1. When a poisonous animal or insect appears in the vicinity or enters the garment.
2. When a train, bus or plane in which a person intends to travel is going to leave.
3. To rescue a blind person or a child faced with danger to his life or health.
4. When faced with a danger of significant material loss or danger to one's property.
5. If a person is praying *Fardh* Salaat and his parents or grand parents call him in affliction, he should discontinue his Salaat. If he is praying *Sunnah* or *Nafil* Salaat, he should discontinue it when they call him even without any affliction. He should later do the Salaat after attending to their need.

SAJDAH SAHU (PROSTRATION FOR FORGETFULNESS)

If one forgets a certain act of Salaat or unintentionally commits a mistake during Salaat, one has to perform two additional prostrations. These are known as *Sajdah Sahu* or prostrations for forgetfulness. These prostrations rectify the mistake and make the Salaat valid.

Prescribed Method for the Prostration

According to *Hanafi* and *Shafa'i Fiqh* the two prostrations should be performed before the completion of Salaat in the following manners:

1. After the recitation of *Tashahhud* in the final *Rak'at*, turn your face towards right shoulder with the salutation of *As-Salaam Alaikum Wa Rahmatullah*.
2. Saying *Takbeer* i.e. *Allaho Akbar* perform two prostrations in the usual manner.
3. After the second prostration, assume the sitting position of *Jalsah* and read *Tashahhud* and the *Blessings on Rasulullah Sallallahu Alaihi Wasallam* and *Dua* then finish the Salaat in the usual manner.

Regulations Concerning Sajdah Sahu

1. If one forgets to perform a *Fardh* or *Wajib* act of Salaat, *Sajdah Sahu* becomes mandatory.
2. If a person forgets to sit in *Qaidah* after the second *Rak'at* and stands up completely, he should continue the Salaat and perform *Sajdah Sahu* at the end of Salaat. If he realizes his mistake before standing up fully, he should sit down and continue the Salaat in the usual manner and need not perform *Sajdah Sahu*.
3. If a person forgets to recite additional verses of the Quran in the first two *Rak'aat* of *Fardh* or recites additional verses in the last *Rak'at* of *Fardh* Salaat, he should perform *Sajdah Sahu*.
4. If a person forgets to recite additional verses of the Quran after chapter *Al Fatiha* in the *Sunnah* and *Nafil* Salaat, he needs to perform *Sajdah Sahu*.
5. When a person feels doubtful about the number of *Rak'aat* he has offered, he may either repeat the whole Salaat or may accept the lesser number of *Rak'aat* and then perform *Sajdah Sahu*.
6. If a person commits a mistake that calls for *Sajdah Sahu*, but forgets to perform it and completes his Salaat, he should immediately perform it after *Salaam*. If, however, he gets up from his place of Salaat and then realizes his mistake, he has to repeat the Salaat.
7. *Zuhr*, *'Asr* and *Isha Fardh* Salaat during travel are reduced to only two *Rak'aat*. If a person does not finish his Salaat after two *Rak'aat* and stands up and then realizes his mistake, he should complete four *Rak'aat* and perform *Sajdah Sahu* at

the end. The first two *Rak'aat* would serve as the *Fardh* and the last two *Rak'aat* as the *Nafil* Salaat.

8. Whenever a person feels doubtful whether he has performed an act of Salaat, he should perform *Sajdah Sahu*. If he has committed a mistake, this would rectify it and if he has not committed any mistake, this would add to his virtues.
9. If the *Imam* recites the Quran inaudibly in *Fajr*, *Maghrib* and *Isha* Salaat and audibly in *Zuhr* and *'Asr* Salaat, he needs to perform *Sajdah Sahu*.
10. Whenever an *Imam* makes a *Sajdah Sahu* in a congregational Salaat the followers have to perform it with the *Imam*, but if one commits an individual mistake in a congregational Salaat, he need not to perform *Sajdah Sahu*.

QADHA SALAAT (MISSED PRAYERS)

Missing the Salaat is a great sin, even if one does it unintentionally. One should seek Allah's forgiveness and offer the missed Salaat as early as possible. The *Fuqaha* (Jurists) have prescribed the most sever penalty for those who abandon their Salaat, A few of these are as follows:

One who abandons the Salaat should be put in prison until he repents (and starts performing it). (Imam Abu Hanifah)

One who abandons the Salaat is worthy of being killed. (Imam Shafa'i)

Abandoning of Salaat is *Kufr* (disbelief). (Imam Hambal)

The head of state should order the killing of one who abandons the Salaat. (Imam Malik)

When the person who abandons Salaat dies, Muslims should not offer his funeral prayer and he should not be buried in a Muslim cemetery. (Syedna Abdul Qadir Jilani)

Regulations Concerning Qadha Salaat

1. If a person misses a Salaat for a valid reason, he should pray only the *Fardh* and *Wajib* Salaat. There is no *Qadha* for *Sunnah* and *Nafil* Salaat, except for the *Fajr* *Sunnah*.

2. If the *Qadha Fajr* Salaat is offered before the decline of sun one should pray both the *Summah* and *Fardh* Salaat. If it is offered after the decline of sun, one should offer only two *Rak'aat* of *Fardh* Salaat.
3. There is no prescribed time for offering *Qadha* Salaat. One should offer it as early as possible.
4. If a person misses a total of five consecutive Salaat, his regular Salaat will not be valid until he has offered the *Qadha* Salaat. Furthermore, he should offer the *Qadha* Salaat in their proper sequence.
5. If a person has missed more than five Salaat, he does not have to follow the sequence while offering the *Qadha* Salaat. Moreover, he may offer his regular Salaat before offering the *Qadha* Salaat.
6. If a person has been negligent of Salaat for a period of time; he should calculate the number of Salaat missed and should offer the *Qadha* of each and every Salaat. It is like a debt that one has to pay back to Allah. It is recommended that he should make *Qadha* Salaat a part of his regular daily Salat, i.e. at the prescribed time of each Salaat, he should first perform the respective *Qadha* Salaat and then the regular Salaat.
7. If a person is so sick as to be either unconscious or so weak that he can not pray even by gestures, and misses a total of six or more consecutive Salaat, he is then legally exempt from doing the *Qadha* of these Salaat. It is, however, recommended to offer *Qadha* of the missed Salaat.
8. Salaat missed during a journey should be performed as *Qasr* Salaat even if one prays it after returning from the journey.
9. There is no *Qadha* for Friday congregational Salaat. If it is missed, one should do it as the *Zuhr* Salaat.
10. Similarly there is no *Qadha* for the *Eid* Salaat.

FRIDAY SALAAT

Allah's Commandment for Friday Salaat:

O Believers! When you hear the call for the Friday Salaat, hasten to the Remembrance of Allah (Friday sermon and congregational Salaat) and leave your trading; this is better for you if you know it.

(Juma 62.9)

Rasulullah *Sallallahu Alaihi Wasallam* said:

The Friday congregational Salaat is obligatory for every Muslim, except slaves, women, children and the sick people.

(Abu Daud)

I wish I could appoint someone as Imam in my place and could go out and set fire to the houses of those who stay back at home and neglect the Friday Salaat.

(Ahmad, Muslim)

The person who misses three Friday Salaat consecutively, Allah puts a seal on his heart.

(Abu Daud, Ahmad, Tirmidhi)

BLESSINGS OF FRIDAY AND ITS SALAAT

1. It is highly recommended to clean and purify oneself on Friday. One should take a bath, trim the hair and nails, use *Miswak* for cleaning teeth, wear the best possible dress and also put on perfume if available. Rasulullah *Sallallahu Alaihi Wasallam* said;

The person who takes a bath on Friday, puts on the best possible clothes, uses perfume, if available, and comes for Salaat (early), takes place (in the mosque) quietly without disturbing other people, then offers the Salaat that Allah has ordained for him, and sits in perfect silence and peace from the time the *Imam* takes his place (for the sermon) till the completion of the Salaat, he will have all his sins committed since the previous Friday expiated (by Allah) on account of this (act).

(Abu Daud)

2. One should engage in *Zikr* (Allah's remembrance) as much as possible.
3. It is recommended to recite *Sura Al Dukhan* (Chapter 44) on the night preceding Friday, Rasulullah *Sallallahu Alaihi Wasallam* said:

The person who recites *Sura Al Dukhan* (Chapter 44) on Friday night (night between Thursday and Friday) will have seventy thousand angels imploring Allah for his forgiveness with the result that he will have all his sins forgiven. (Tirmidhi)

4. It is also recommended to recite *Sura Al Kahf* (Chapter 18) on Friday, Rasulullah *Sallallahu Alaihi Wasallam* said:

The person who recites chapter *Al Kahf* on Friday will have a bright light lit up for him till the next Friday. (Hakim)

5. One should invoke Allah's blessings on Rasulullah *Sallallahu Alaihi Wasallam* as much as possible. Rasulullah *Sallallahu Alaihi Wasallam* said:

The best day for you is Friday, because Adam was created on Friday and he died on Friday. The resurrection will also take place on Friday. Therefore you should invoke Allah's blessings on me (more) on this day. Your invocations on this day are (especially) presented to me. (Abu Daud, Ibn Majah, Nasai)

6. The day consists of a blessed hour in which all prayers are granted Rasulullah *Sallallahu Alaihi Wasallam* said:

There is a blessed hour on Friday, during which a person is granted by Allah anything (genuine) that he prays for. (Bukhari)

A few consider that this time begins from the moment the *Imam* ascends the pulpit for sermon till the completion of Salaat. The others consider this to be the last moments of Friday, when the sun is about to set.

7. As soon as the *Azan* for Friday Salaat has been made, all business transactions should be stopped. To carry out business after *Azan* is *Haraam* (forbidden). The Holy Quran says:

O you who believe! when the call is proclaimed for Salaat on Friday, hasten earnestly to the remembrance of Allah, and leave off business (and trade); that is best for you if you know.

(Juma 62:9)

PERSONS ON WHOM FRIDAY SALAAT IS OBLIGATORY

1. A male who is adult and sane. It is not obligatory for females, but they are allowed to go to the mosque for Friday Salaat.
2. A person who is healthy and can walk to the mosque.
3. A resident of the locality. It is not obligatory on travellers, but they are allowed to offer Friday Salaat.

REGULATIONS CONCERNING FRIDAY SERMON

1. The Friday sermon is always to be given before Friday Salaat.
2. The sermon has to be given during the *Zuhr* time. If it is given before or after *Zuhr* time, the Salaat will be void.
3. According to Imam Abu Hanifah there should be at least three male adults, who should be present from the commencement of sermon till its completion, otherwise the sermon and thus the Salaat will be void.
4. It is recommended that the person who delivers the sermon should lead the Salaat. Another person may also lead the Salaat only if he has attended the whole sermon, otherwise the Salaat will be invalid.
5. The sermon should consist of two parts. The first should deal with local matters and issues. The second should consist of a few verses from the Holy Quran, blessings on Rasulullah *Sallallahu Alaihi Wasallam* and his family members, invocations for Prophet's companions and also for the whole Muslim *Ummah*.
6. The first sermon can be given in a local language, but the second should be given in Arabic.
7. After the first sermon, the *Imam* should sit on the pulpit for so long that one may read three small verses of the Quran or at least say *Subhan Allah* (Glory be to Allah) three times. He should then stand up for the second sermon.
8. It is permissible to interrupt the sermon for any genuine reason and then to start it again.
9. Rasulullah *Sallallahu Alaihi Wasallam* has strongly discouraged that people should walk between the shoulders of the sitting persons and thus try to go forward in the mosque. This is all the more discouraged when the sermon has started.

10. When the *Imam* has stood up to deliver the sermon, it is obligatory to listen to him. One is not allowed to engage in any activity, e.g. talking, whispering or even saying, *keep quiet* to some one talking. One is also not allowed to engage in an inaudible *Zikr*.
11. If a person arrives in the mosque when the *Imam* has started the Friday sermon, he should not pray the two *Rak'aat* of *Tahiyyat al Masjid* and listen to the sermon. This is the view of Imam Abu Hanifah. A few other jurists recommend that he should first pray *Tahiyyat al Masjid Nafil* and then sit down to listen to the sermon.
12. It is not only permissible but highly recommended to invoke blessings on Rasulullah *Sallallahu Alaihi Wasallam* inaudibly when his name is mentioned during the sermon.

RAK'AAT OF FRIDAY SALAAT

The Salaat according to *Hanafi Fiqh* consists of 4 *Sunnah Ghair Muakkadah*, 2 *Fardh* (in Congregation), 4 *Sunnah Muakkadah*, 2 *Sunnah Muakkadah* and 2 *Nafil*.

It should be noted that all jurists consider Friday Salaat as *Fardh* on Muslim male adults.

REGULATIONS CONCERNING FRIDAY SALAAT

1. It has to be performed during *Zuhr* time. If this time is gone there is no *Qaza* or missed Salaat for Friday.
2. If an individual misses a Friday Salaat due to any reason, then he should offer *Zuhr* Salaat.
3. The Friday Salaat is to be offered publicly in an open place where every Muslim can join it. If the prayer is held in a restricted place or behind closed doors, the Salaat will be void.
4. The sick and old persons who are exempted from Friday Salaat should offer *Zuhr* Salaat only individually. It is highly undesirable that they should have a congregational prayer. Furthermore, those offering *Zuhr* Salaat should offer it after

the Friday Salaat in their neighborhood. The *Zuhr* Salaat, if offered before the Friday Salaat, will be void.

5. If a person joins the Friday Salaat so late that he has missed both the *Rak'aat*, then according to Imams Malik, Hambal and Shafa'i, he should complete the rest of Salaat like *Zuhr* Salaat. According to Imam Abu Hanifah on the other hand, he should offer Friday Salaat no matter how late he may have joined the congregation
6. According to *Hanafi*, *Maliki* and *Shafa'i* schools, it is preferred to use white cloths for Friday Salaat.

THE MOSQUE

The Mosque in a Muslim community is the center of all its social and religious activities especially the congregational Salaat, Rasulullah *Sallallahu Alaihi Wasallam* therefore exhorted the Muslims to build mosques in each and every locality.

Aishah reported that Rasulullah *Sallallahu Alaihi Wasallam* passed orders for the construction of mosques in different places and for their proper cleaning and perfuming. (Abu Daud, Tirmidhi)

Osamah reported that Rasulullah *Sallallahu Alaihi Wasallam* said:

Whoever builds a mosque for Allah; Allah will build an abode for him in Paradise. (Bukhari, Muslim)

RECOMMENDED MANNERS IN THE MASQUE

1. One should enter the mosque with the right foot and say the following invocation:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah! open for me the doors of your Mercy (and Blessings).

2. One should leave the mosque with the left foot and say the following invocation:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

O Allah! I seek your Bounties and Blessings.

3. After entering the mosque one should pray two *Rak'at Nafil* Salaat and then sit down. Rasulullah *Sallallahu Alaihi Wasallam* said:

When any of you enters a mosque, he should not sit, till he has offered two *Rak'aat* (of *Nafil*) Salaat. (Bukhari, Muslim)

4. While waiting for Salaat to commence one should engage in Allah's *Zikr* and the recitation of the Quran as much as possible. Rasulullah *Sallallahu Alaihi Wasallam* said :

A time will come when the people will indulge in more worldly talks while sitting in the mosque; you should not join them. (Baihaqi)

5. One should avoid bringing very young children to the mosque lest they may violate its sanctity or disturb others' Salaat.
6. If a person loses a thing he should not announce it loudly in the mosque. Rasulullah *Sallallahu Alaihi Wasallam* said:

Whoever hears a man crying aloud for a lost thing in the mosque, should say: May Allah not return it to you: since the mosques are not built for this (purpose). (Muslim)

7. One should refrain from indulging in worldly matters in the mosque. Rasulullah *Sallallahu Alaihi Wasallam* said:

When you see someone buying or selling in the mosque, say: "May Allah grant no profit in your business". and when you see someone searching therein anything lost, say. "May Allah not return it to you". (Tirmidhi)

8. It is forbidden to enter the mosque in an unclean state, especially when one needs a *Ghusl* (purification bath), unless it may be unavoidable.
9. It is undesirable to stay in the mosque just for passing time or sleeping, unless one is on a journey or staying in the mosque for *A'atikaf*.
10. One should enter the mosque after covering the *Satr* properly.

AZAN AND IQAMA

Azan is the call for congregational Salaat. The one who proclaims *Azan* is called *Mua'zzin*. *Iqama* means to stand up. *Azan* is a distinctive feature of the Muslim community, which is proclaimed five times a day from each and every mosque. The whole community thus echoes with the glorification of Allah and reminds the believers of their duties towards Allah.

Importance and Blessings of Azan

Rasulullah *Sallallahu Alaihi Wasallam* said:

The place where *Azan* is proclaimed is blessed by Allah and it remains immune to torments and calamities. (Tabrani)

When *Azan* is pronounced, Satan is so filled with fright that he runs away from (that) place in terror and does not appear till he can not hear it. (Bukhari, Muslim)

All those things including humans and Jinn, who hear the call for Salaat, will bear witness to the faith of the *Mua'zzin* on the Day of Judgement. Even a person who grazes his goats in the Jungle, should (therefore) proclaim *Azan* aloud at the prescribed times, for all those (things) which (will) hear his call, will bear witness for him on the Day of Rising. (Bukhari)

If there be three persons who do not proclaim *Azan* and do not offer their Salaat in Congregation, Satan has over powered them. (Ahmad)

Prescribed Method for Azan and Iqamah

The *Mua'zzin* should stand in an open raised place, face towards the *Qibla*, put his fingers in the cavities of his ears and then pronounce the following words of *Azan* in a loud voice.

الله أكبر - الله أكبر - الله أكبر

Allah is the Greatest
Allah is the Greatest

Allah is the Greatest
Allah is the Greatest

أشهد أن لا إله إلا الله أشهد أن لا إله إلا الله

I bear witness that there is no god but Allah
I bear witness that there is no god but Allah

أشهد أن محمداً رسول الله أشهد أن محمداً رسول الله

I bear witness that Muhammad *Sallallahu Alaihi Wasallam* is Allah's Messenger.

I bear witness that Muhammad *Sallallahu Alaihi Wasallam* is Allah's Messenger.

حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الصَّلَاةِ

Hasten to Salaat

Hasten to Salaat

حَتَّى عَلَى الْفَلَاحِ حَتَّى عَلَى الْفَلَاحِ

Hasten to success

Hasten to success

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah is the Greatest

Allah is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is no god but Allah

In the *Azan* for *Fajr* Salaat, the Following words are proclaimed twice after *Hayya Alal Falah*.

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaat is better than sleep

Salaat is better than sleep

Iqama is to be proclaimed in the same way as *Azan* with the following deterrences.

1. After saying *Hayya Alal Falah*, one should say the following twice:

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

Salaat has just begun

Salaat has just begun

2. *Iqama* should be proclaimed in a low voice, while standing inside the masque and preferably within the rows of Salaat.

3. While proclaiming *Iqama*, the *Mua'zzin* has not to put his fingers in his ears.

There are two accepted ways of saying *Iqama*. According to *Hanafi* school one should say *Allaho Akbar* four times and the rest of the words twice. According to *Maliki* and *Shafa'i* schools, one should say *Allaho Akbar* and *Qad Qamatis Salah* twice and the rest of the words only once.

Response to Azan and Iqama

1. When *Azan* is proclaimed, one should listen to it attentively, stop all worldly dealings and business and should repeat the words of the *Mua'zzin*. According to the *Hanafi* school, it is *Wajib* and in the other schools it is *Mustahib*. There is a narration by Umar ibn Khattab that Rasulullah *Sallallahu Alaihi Wasallam* said: One who does this with the sincerity of heart will enter Paradise. (Muslim, Abu Daud)
2. When the *Mua'zzin* says: *Hayya Alas Salaat* and *Hayya Alal Falah*, the listener should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

We are helpless to do good or abstain from evil without Allah's help.

According to Imam Malik, the listener need not say these words. He should just repeat the words of the *Mua'zzin*.

3. In the morning prayer, when the *Mua'zzin* proclaims: *As-Salaat Khairun Mi nun Naum*, the listener should say:

صَدَقْتَ وَبَرَرْتَ

You have uttered the truth and counselled aright.

This is regarded as *Mustahib* by *Hanafi*, *Hambali* and *Shafa'i* school. The *Maliki* hold that one should as before repeat the words of *Mua'zzin*.

4. During *Iqama* when the *Mua'zzin* says: *Qadqamatis Salaah*, the listener should say:

أَقَامَهَا اللَّهُ وَأَدَامَهَا

- May Allah keep it established for ever!
5. When the *Mua'zzin* proclaims: I bear witness that Muhammad *Sallallahu Alaihi Wasallam* is the Messenger of Allah, it is recommended to invoke Allah's blessings on Rasulullah *Sallallahu Alaihi Wasallam*.
 6. While responding to *Azan*, one should stop all other activities. One should neither greet nor respond to greeting and should also stop recitation of the Quran.
 7. If one listens to *Azan* in the mosque, he should not leave the mosque without offering Salaat. Rasulullah *Sallallahu Alaihi Wasallam* said;
When you are present in the mosque and *Azan* is proclaimed, none of you should leave the mosque without offering Salaat.
(Ahmad)
 8. Responding to *Iqama* is only *Mustahib* and not *Wajib* as in the case of *Azan*. This is also true for *Azan* of Friday sermon.
 9. If one listens to more than one *Azans*, he should respond to only one *Azan*.
 10. The following invocation should be offered at the end of *Azan*:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الشَّامَةِ وَالصَّلَاةُ الْقَائِمَةُ أَيْتُ
مُحَمَّدٍ الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا
الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْوَعْدَ

O Allah! Lord of this complete prayer of ours! By the blessings of it, give Muhammad *Sallallahu Alaihi Wasallam* his eternal right of intercession, distinction of the highest class (in Paradise) and raise him to the rank of *Wasilah*, you have promised him.

Jabir reported that Rasulullah *Sallallahu Alaihi Wasallam* said:

If one proclaims when he hears *Azan*: O Allah, the Lord of this perfect call and of the prayer, which is established for all times, grant Muhammad *Sallallahu Alaihi Wasallam* the *Wasilah* and the excellence and raise him up in praise worthy position which you have

promised him; he will be assured of my intercession (on the Day of Judgment).

(Bukhari)

Conditions in which *Azan* should not be responded

1. Eating a meal .
2. Performing Salaat.
3. Listening to Friday sermon.
4. Giving or receiving religious education.
5. Passing stool or urine.
6. Women should not respond to *Azan* while passing through menses or bleeding after child-birth.

Regulations Concerning *Azan* and *Iqama*

1. *Azan* is *Sunnah Muakkadah* and should be pronounced before each *Fardh* Salaat, whether prayed at its proper time or offered as *Qadha* (missed) Salaat.
2. *Azan* should not be pronounced while offering *Sunnah*, *Nafil*, *Witr* and *Eid* Salaat and also while offering funeral Salaat.
3. *Azan* has to be pronounced only in Arabic.
4. While proclaiming *Azan*, one should be in a state of *Wudhu*, face the *Qibla* and preferably stand on a raised place.
5. *Azan* in the mosque is to be proclaimed only by a male, preferably an adult.
6. While proclaiming *Hayya Alas Salaah* and *Hayya Alal Falah*, one should turn his face towards the right and left shoulder respectively. This should be done only while proclaiming *Azan* and not while proclaiming *Iqama*.
7. While proclaiming *Azan*, the *Mua'zzin* should not engage in any other activity and should not even respond to greetings. If he does this deliberately, *Azan* is to be repeated.
8. *Azan* should be pronounced in a loud voice, and preferably outside the Mosque.
9. *Iqama* should be pronounced in a low voice, in a fluent way and preferably while standing within the rows of Salaat.
10. While proclaiming *Azan*, the *Mua'zzin* should preferably put his fingers in the cavity of the ears. This is not needed for *Iqama*.

11. One who calls the *Azan* has the right to call the *Iqama*.
12. When a baby is born it is recommended to pronounce *Azan* in his right ear and *Iqama* in his left ear. This has to be done in a low and gentle voice.

Interval between *Azan* and *Iqama*

Iqama can be pronounced immediately after *Azan* or it can be delayed until people assemble in the mosque. It is recommended to offer supplications during this interval. Rasulullah *Sallallahu Alaihi Wasallam* said:

The supplication between *Azan* and *Iqama* is not rejected.

(Abu Daud, Nasai, Tirmidhi)

TARAWEEH SALAAT

Taraweeh Salaat is one of the blessings of *Ramadhan*, the month of fasting. Rasulullah *Sallallahu Alaihi Wasallam* offered it regularly but prayed it in congregation only three times. He then abandoned this practice saying: I fear lest it should be ordained for you (as *Fardh* Salaat). Since there was no possibility of it being so ordained after his demise, Umar Farooq during his caliphate started it as a congregational Salaat. There is consensus of opinion amongst all jurists that *Taraweeh* Salaat is *Sunnah Muakkadah*. It is now universally observed as a congregational Salaat throughout the Muslim world.

BLESSINGS OF TARAWEEH SALAAT

Rasulullah *Sallallahu Alaihi Wasallam* said:

Whoso observes *Taraweeh* Salaat at night during the month of Fasting with *Iman* (faith) and devotion, only for the sake of reward in the Hereafter, will have all his previous sins forgiven by Allah.

(Bukhari, Ibn Majah, Muslim, Nasai, Tirmidhi)

TIME OF TARAWEEH SALAAT

The time for *Taraweeh* Salaat starts after the *Isha* Salaat and lasts till the appearance of dawn. A *Hadis* of Rasulullah *Sallallahu Alaihi Wasallam* says that the *Witr* should be the last Salaat to be offered at night. Accordingly *Taraweeh* Salaat is offered between the *Isha Fardh* and *Witr* Salaat.

RAK'AAT OF TARAWEEH SALAAT

There are no specific number of *Rak'aat* prescribed for *Taraweeh* Salaat. One can offer 8, 16, 20, 24, 34, 38 or 40 *Rak'aat*.

The two most common practices are 20 and 8 *Rak'aat*. *Hanafi* pray 20 and *Hambali* pray 8 *Rak'aat*. At the two *Harams*, in Makkah and Madinah, the *Taraweeh* Salaat consists of 20 *Rak'aat*.

GENERAL REGULATIONS FOR TARAWEEH SALAAT

1. The Salaat should be offered in units of two *Rak'aat*. One should observe a pause after every four *Rak'aat* and engage in Allah's remembrance (*Zikr*).
2. The Salaat can be made individually or in congregation.
3. While praying individually, the Quran in Salaat can be recited loudly or inaudibly.
4. While praying in congregation, the Quran in Salaat should be recited loudly by the *Imam*.
5. The Salaat if offered in the Mosque should be made in congregation.
6. The congregational Salaat in most places, especially in the Indo-Pakistan sub-continent and also at the two *Harams* in Makkah and Madinah is lead by a *Hafiz*. He usually recites a little more than one *Juz* of the Quran every night, thus completing the recitation of the entire Quran at the end of the month of Fasting.

EID SALAAT

Muslims celebrate two festivals. The first is known as *Eid al Fitr*. It is observed at the end of the month of Fasting (*Ramadhan*) and signifies the feeling of gratitude and happiness to Allah for the blessings of the month of Fasting. The second is known as *Eid al Adh'ha*. It commemorates the sacrifice of Prophet Ismael *Alaihis Salaam* (Allah's blessings be upon him) by his father, Prophet Ibraheem *Alaihis Salaam* (Allah's blessings be upon him). Both these festivals start with a congregational prayer known as *Salaat al Eid*.

Eid Salaat is *Fardh* according to *Hambali* school, *Wajib* according to *Hanafi*, and *Sunnah Muakkadah* according to *Maliki* and *Shafa'i* schools.

RECOMMENDED PRACTICES FOR EID SALAAT

1. To take a bath before the *Salaat*.
2. To wear the best possible clothes.
3. To use the best available perfume.
4. To give *Sadaqa al Fitr* (Eid Charity) before the *Eid al Fitr Salaat* only.
5. To eat something sweet before going for *Salaat* of *Eid al Fitr* and not to eat anything before going for *Salaat* of *Eid al Adh'ha*.
6. To organize the *Eid Salaat* outside city limits in an open ground.
7. To go for *Eid Salaat* on foot.
8. To use two different routes for going and for returning from the *Eid Salaat*.
9. To take the whole family including women for the *Eid Salaat*.

10. To pronounce the following *Takbeer* in low voice while going for *Eid al Fitr* Salaat and loudly while going for *Eid al Adh'ha* Salaat.

اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ

Allah is the Greatest

Allah is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is no god but Allah

وَاللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

and Allah is the Greatest

Allah is the Greatest

وَلِلَّهِ الْحَمْدُ

and all praise is for Allah alone.

Time for *Eid* Salaat

Time for *Eid* Salaat starts when the sun rises up a distance of about one yard in the sky and lasts till it begins to decline. It is recommended to pray *Eid al Adh'ha* Salaat during the early hours of this period and *Eid al Fitr* Salaat a little late in the morning.

Rak'aat and *Takbeer* of *Eid* Salaat

There is a consensus of opinion amongst all jurists that *Eid* Salaat consists of two *Rak'aat*. There are two opinions with respect to additional *Takbeer* in the Salaat. According to the *Hanafi* school it consists of six additional *Takbeer*, where as according to *Maliki* and *Hambali* schools it consists of twelve additional *Takbeer*.

Procedure for *Eid* Salaat

1. Start the Salaat in the usual manner with *Takbeer* and read *Sana*, then say three additional *Takbeer*. With each *Takbeer*,

raise your hands up to your ear lobes and then drop them on the sides.

2. After pronouncing the last *Takbeer*, place your hands below the naval in the usual position.
3. The *Imam* will then recite *Al Fatiha* and a few verses from the Quran loudly and complete the first *Rak'at*. The *Muqtadi* should only listen to the *Imam* and follow him.
4. In the second *Rak'at*, the *Imam* would first recite *Al Fatiha* and a few verses from the Quran and then say three additional *Takbeer* as in the first *Rak'at*. He would then say the fourth *Takbeer* and go down for *Ruku* and thus complete the rest of the Salaat.

Eid Salaat in the other schools of *Fiqh* consists of seven additional *Takbeer* in the first *Rak'at* and five additional *Takbeer* in the second *Rak'at*. Both these *Takbeer* are said before the recitation of *Al Fatiha* in each *Rak'at*. The rest of the Salaat is the same as in the *Hanafi* school.

GENERAL REGULATIONS FOR *EID SALAAT*

1. *Eid Salaat* has to be offered in congregation and can not be offered individually.
2. If the Salaat is missed, there is no need to offer its *Qadha*.
3. If a group of persons has missed it, they can get together and pray it as a congregational Salaat.
4. There is neither *Azan* nor *Iqama* for *Eid Salaat*.
5. *Eid Salaat* should be followed by a sermon. This is the *Sunnah* of Rasulullah *Sallallahu Alaihi Wasallam*, but listening to the sermon is *Wajib*.
6. *Eid* sermon should also consist of two parts like the Friday sermon.
7. The prescribed *Takbeer* of *Eid* should be recited in the sermon preferably nine times in the first and seven times in the second sermon.
8. One should not offer any other Salaat before the *Eid Salaat* at the place of its congregation. Ibn Abbas reported:
No doubt Rasulullah *Sallallahu Alaihi Wasallam* used to pray two

Rak'aat only for Eid Salaat. He did not offer any Salaat before or after it.

(Bukhari, Muslim)

9. If the Salaat is performed in a place other than the Mosque, even the menstruating women should go to the place of Salaat, but should not join the Salaat.

Umm Atiyah narrated that Rasulullah commanded us that we should take unmarried girls and grown up women, even the menstruating ones, along with us to the *Eid* ground. Those having menstruation should not join the Salaat, but sit aside and engage in pronouncing the *Takbeer* and also join in the supplication (after Salaat).

(Bukhari, Muslim, Tirmidhi)

QASR SALAAT

SALAAT DURING TRAVEL

Fardh Salaat during travel is reduced to only two *Rak'aat*. This is known as *Qasr* Salaat. The Holy Quran says:

When you travel through the earth, there is no blame on you if you shorten your Salaat. (Al Nisa 4:101)

Rasulullah *Sallallahu Alaihi Wasallam* said:

This is a favour of Allah to you, so you should accept his favour gratefully. (Bukhari, Muslim, Tirmidhi)

The *Fuqaha* (Jurists) agree that since Rasulullah *Sallallahu Alaihi Wasallam* always prayed *Qasr* Salaat during travel, it is mandatory for every Believer to shorten his Salaat during travel. This applies only to *Zuhr*, *'Asr* and *Isha* Salaat, which are reduced from four to two *Rak'aat*. There is no shortening of *Rak'aat* in *Fajr* and *Maghrib* Salaat.

Distance of Travel for *Qasr* Salaat

There is no *Hadis* that specifies the distance for the *Qasr* Salaat. The *Fuqaha* (jurists) therefore have different opinions on this subject. According to *Hanafi Fiqh*, if a person sets out for a journey of 48 miles, he should offer *Qasr* Salaat. The shortening of Salaat will, however, start as soon as the traveler leaves his city or village.

Period of *Qasr* Salaat

Rasulullah *Sallallahu Alaihi Wasallam* did not specify this in any of his *Hadis*. According to *Hanafi Fiqh*, a traveler should offer *Qasr* Salaat if he intends to stay at a place for less than 15 days. If he intends to stay for a longer period, he will be regarded as a resident

and should then offer regular Salaat. If a person initially wanted to stay at a place for less than 15 days and his stay is prolonged due to some unavoidable reasons, he should keep on making *Qasr* Salaat as long as the conditions do not change and he is not able to return home. This period can be prolonged for months and even years. Moreover, if a person is compelled to stay at a place due to some unfavorable conditions and is not sure of his return, he should keep on offering *Qasr* Salaat as long as he is not able to return home.

Sunnah and Nafil during Travel

The traveler has the option to offer or not to offer *Sunnah* and *Nafil* Salaat. It is recommended that one should offer only *Fardh* when one is actually traveling and should offer *Sunnah* and *Nafil* when one has settled down at a place. The *Fajr* *Sunnah* and *Witr* should be offered even during the state of travel. No shortening, however, is allowed in *Sunnah* and *Nafil* Salaat.

REGULATIONS CONCERNING QASR SALAAT

1. Salaat missed during a journey will have to be shortened even when offered as *Qadha* Salaat at home.
2. Salaat missed at home will have to be offered in full even when offered as *Qadha* during travel.
3. If a traveler offers the Salaat in congregation, he has to offer full Salaat following the *Imam*.
4. A traveler can lead a congregation Salaat of residents of a place. He should announce before the Salaat that he will offer *Qasr* Salaat. He will thus complete his Salaat after two *Rak'aat* and the residents will then offer two *Rak'aat* individually.

COMBINING TWO SALAATS DURING TRAVEL

1. Most jurists allow a traveler to combine the *Zuhr* Salaat with *'Asr*, and the *Maghrib* Salaat with *Isha* during the whole journey. He can combine these Salaat when he is actually traveling and also when he has settled at a place.

2. When the combined Salaat is offered in congregation, it should be preceded by one *Azan* and two separate *Iqamah* for each Salaat.
3. No *Sunnah* or *Nafil* should be offered between the two Salaat when they are combined together.
4. When combining the two Salaat, it is recommended to delay the first Salaat to its last limit and to offer the second Salaat at its beginning time.

Ibn Abbas related that Rasulullah *Sallallahu Alaihi Wasallam* used to combine *Zuhr* and '*Asr* Salaat when he was on a journey and he also used to combine *Maghrib* and *Isha* Salaat.

Muaz ibn Jabl reported that during the campaign of Tabuk, if Rasulullah *Sallallahu Alaihi Wasallam* resumed his journey before the decline of sun, he would combine the *Zuhr* and '*Asr* Salaat and offer it at the '*Asr* time. If the sun had declined, he would offer *Zuhr* and '*Asr* at the *Zuhr* time and then resume his journey. In the same way he combine the *Maghrib* and *Isha* Salaat. (Tirmidhi)

SALAAT AL JANAZA (FUNERAL PRAYER)

Funeral Salaat is a supplication for the forgiveness of the deceased. It is *Fardh al Kifaya* i.e. a few persons in the community should offer it, otherwise the whole community will be involved in sin. Rasulullah *Sallallahu Alaihi Wasallam* said that the joining of the funeral Salaat is one of the mutual obligations of the Believers. Several *Ahadis* describe its importance and blessings, one of these is as follows:

Whoever attends the funeral procession till he offers the funeral Salaat for it, will receive the reward equal to one *Qirat*, and whoever accompanies it till its burial will receive a reward equal to two *Qirats*. He was asked: What are two *Qirats*? He answered: Like two huge mountains.

(Ahmad, bukhari, Ibn Majah, Muslim, Nasai, Tirmidhi)

Time of Funeral Salaat

There is no time specified for the funeral Salaat. It can be offered at all times. It is, however, not recommended to offer it at the time when the offering of *Salaat* is *Makrooh*, that is, at the time of sun-rise, sun-set and the mid day.

Pre-requisite for Funeral Salaat

These are the same as for the regular Salaat. It is recommended that the Funeral congregation Salaat should have maximum possible number of persons. Therefore, if a person is likely to miss the Funeral Salaat because of not having *Wudhu*, he should perform *Tayammum* and join the Salaat.

Procedure and Method of Funeral Salaat

1. The dead body should be properly washed, wrapped in white cloth and placed in an open place.

2. The *Imam* should stand in front of the dead body close to its chest and face the *Qibla*. *Muqtadi* (followers) should form an odd number of rows behind the *Imam*.
3. The *Imam* should start the *Salaat* in the usual manner by saying *Takbeer* and should recite *Sana*. The *Muqtadi* should do the same.
4. The *Imam* should then say the second *Takbeer* loudly and the *Muqtadi* should say it inaudibly. While pronouncing *Takbeer Hanafi* do not raise their hands but the *Hambali* raise them to their ear lobes.
5. The *Imam* and *Muqtadi* both should then invoke blessings on *Rasulullah Sallallahu Alaihi Wasallam* inaudibly, as is done in the usual *Salaat*.
6. The *Imam* should then say the third *Takbeer* loudly and the *Muqtadi* should say it inaudibly.
7. The *Imam* and *Muqtadi* should then recite the following invocation inaudibly.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِدِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأَنْشَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ
فِي الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ -

O Allah! forgive those of us who are still living and those who are dead, those of us who are present and those who are absent, and our minors and our elders and our males and our females. O Allah! let the one whom you keep alive from among us live his life according to Islam, and let the one who you cause to die from among us, die as a Believer.

8. If the dead person is a minor male, the invocation should be as follows:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذَخْرًا وَاجْعَلْهُ
لَنَا شَانِعًا وَمُسْقِعًا

O Allah! cause him to become a means of salvation for us, and cause his loss to become a means of reward and recompense

for us (in the *Hereafter*), and make him for us an intercessor whose intercession be granted by you.

9. If the dead person is a minor female, the invocation should be as follows:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا اجْرًا وَذَخْرًا وَاجْعَلْهَا
لَنَا شَافِعَةً وَمُسْتَفْعَةً.

O Allah! cause her to become a means of salvation for us, and cause her loss to become a means of reward and recompense for us (in the *Hereafter*), and make her for us an intercessor whose intercession be granted by you.

10. If someone does not remember any of these invocations, he may only say the following invocation:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allah! grant forgiveness to all Muslim men and all Muslim women.

11. The *Imam* should say the fourth *Takbeer* loudly and the *Muqtadee* should say it inaudibly. He should then finish his Salaat by saying *Salam* in the usual manner.

GENERAL REGULATIONS FOR FUNERAL SALAAT

1. If there is more than one dead body, a separate Salaat can be offered for each body or one Salaat can be offered for all bodies.
2. If the dead bodies consist of a man and a women, the body of the men should be placed closer to the *Imam*. If it consists of an adult and a minor, the body of the adult should be placed closer to the *Imam*.
3. According to Imam Malik and Abu Hanifah, the presence of the dead body is essential for performing the Funeral Salaat. Imam Shafa'i and Hambal hold that it can be offered in

absentia as well, that is, a group of persons can offer Funeral Salaat for some one who had died at an other place.

4. No Funeral Salaat is needed for a newborn child if it is born dead. Salaat will be performed only if the newborn child cries or sneezes and then dies.
5. The Salaat is valid if offered individually or in congregation.
6. *Azan* and *Iqama* are not needed if the Salaat is offered in congregation.
7. The entire Salaat should be offered inaudibly except for *Takbeer* and *Salaam*.
8. Imam Shafa'i and Hambal have prescribed the recitation of *Al Fatiha* during Salaat, but regard it as *Sunnah* and not as *Fardh*. Imam Malik and Abu Hanifah, on the other hand, do not recommend its recitation.
9. It is recommended that late-comer should join the Salaat when the *Imam* says one of the *Takbeer*. He should then complete the missed part of Salaat individually.
10. No extra supplication is needed after Funeral Salaat, since the Salaat itself is a supplication for the deceased.
11. It is not recommended to do funeral Salaat within the boundary walls of the Mosque. It should be done in a ground or in the area of mosque earmarked for this purpose.

NAFIL SALAAT

IMPORTANCE AND BLESSINGS

Rasulullah *Sallallahu Alaihi Wasallam* said:

The first action for which a man shall be taken into account on the Resurrection Day will be his Salaat. If it is sound, he will attain salvation and success, and if it is defective, he will be disappointed and a loser. If anything is missing from his obligatory Salaat, the Blessed and Almighty Allah will say: Look if there are any *Nafil* Salaat in the account of my servant in order that what is short in his obligatory Salaat may be made by them? Next will come his remaining actions in the same manner.

(Abu Daud, Ahmad)

Almighty Allah says: No slave of mine can seek nearness to Me with things better than what I made obligatory upon him. My slave then continues to seek My nearness with extra *Nafil* Salaat until I start loving him. When I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds and his legs with which he walks, and if he prays for something, I grant it to him, and if he seeks My protection, I give it to him.

(Bukhari)

There are two types of *Nafil* Salaat. The first are those that could be offered daily. These are *Tahajjud*, *Ishraq*, *Chasht* and *Awwabeen*. The others are those which are offered on special occasions.

DAILY NAFIL SALAATS

1. *Tahajjud* Salaat

This is the most recommended *Nafil* Salaat after the *Fardh* Salaat both in the Quran and in *Hadis* and is prayed after midnight. *Tahajjud* literally means giving up of sleep.

The Holy Quran states:

The (true) servants of (Allah) Most Gracious are those..... Who spend the night in adoration of their Lord prostrating and standing...
(Al Furqan 25:63-64)

As to the righteous, they will be in the midst of Gardens and springs... They were in the habit of sleeping but little by night: And begged (Allah) for His forgiveness in the hours of early dawn.
(Al Zariat 51:15-18)

Rasulullah *Sallallahu Alaihi Wasallam* said:

The best Salaat after *Fardh* is *Tahajjud* prayed at night.

(Abu Daud, Ahmad, Ibn Majah, Muslim, Nasai, Tirmidhi)

Our Lord, the Blessed and Exalted, comes down to us every night to the nearest heaven at the time when one third of the latter portion of the night remains and says : Whoso calls Me, I shall respond to him, who so begs of Me, I shall give him, whoso seeks My forgiveness, I shall forgive him.

(Abu Daud, Bukhari, Ibn Majah, Muslim, Nasai and Tirmidhi)

General Regulations for *Tahajjud* Salaat

1. For offering the *Tahajjud* Salaat, one should rise some time during the latter part of night after having slept for a while.
2. There are no fixed number of *Rak'aat* for *Tahajjud*. It is recommended to offer a minimum of two and a maximum of eight *Rak'aat*. The Salaat should be offered in units of two *Rak'aat*.
3. It is recommended to pray the *Witr* Salaat after *Tahajjud*. If one is not sure if he will pray *Tahajjud*, he may then pray *Witr* after the *Isha* Salaat.
4. It is also recommended to make intention for *Tahajjud* Salaat before one goes to sleep. If he is then overcome by sleep and does not get up for the Salaat, he would still receive the reward for praying it.
5. It is highly recommended that one should wake up his family members for *Tahajjud* Salaat. Rasulullah *Sallallahu Alaihi Wasallam* said:

When a man awakens his wife at night and both pray two *Rak'aat* in congregation, they are enrolled among those males and females who remember Allah.

(Abu Daud, Ibn Majah)

2. *Ishraq* and *chasht* Salaat

The *Ishraq* Salaat consists of two to six *Rak'aat* and is offered when the sun has risen about one meter in the sky. The *Chasht* Salaat consists of two to twelve *Rak'aat* and is offered a little late but before noon. The following *Hadis* describes their blessings.

The Blessed and Almighty Allah says: O son of Adam! if you bow down for me four bowings at the first part of the day, it shall then be sufficient for you till the end of the day.

(*Abu Daud, Ahmad, Tirmidhi*)

Whoso remains sitting at his prayer place after he finishes the *Fajr* Salaat, till he glorifies (Allah) by offering two *Rak'aat* of the forenoon Salaat without uttering any thing but what is good, his minor sins will be forgiven though they may be more than the foam of sea.

(*Abu Daud*)

3. *Awwabeen* Salaat

This is another *Nafil* Salaat which is highly recommended by Rasulullah *Sallallahu Alaihi Wasallam*. The following *Hadis* describes its blessings. Mohammad ibn Ammar narrated that he saw his father Ammar ibn Yasir always praying six *Rak'aat* (of *Awwabeen*) after *Maghrib* and that he used to say: I saw my beloved Rasulullah *Sallallahu Alaihi Wasallam* performing this Salaat after *Maghrib* and he used to say:

Allah will forgive the sins of a person who (regularly) prayed six *Rak'aat* (*Nafil* Salaat) after *Maghrib*, even though his sins may be as much as the foam of the sea.

(*Tabrani*)

MISCELLANEOUS NAFIL SALAAT

There are certain voluntary prayers which are offered at certain specific occasions or for specific reasons. A few of these are as follows:

1. Salaat for *Wudhu* (*Tahiyyat al Wudhu*)

This is the *Nafil* Salaat of two to four *Rak'aat* which is offered after the completion of *Wudhu*, and is known as *Tahiyyat al Wudhu*.

Rasulullah *Sallallahu Alaihi Wasallam* said:

Whoso offers two *Rak'aat* with full devotion after performing *Wudhu* well, becomes entitled to enter Paradise. (Muslim)

2. Salaat to Honour Mosque (*Tahiyat al Masjid*)

It is recommended that when a person enters the mosque he should first pray two *Rak'aat Nafil* Salaat and then sit down. Rasulullah *Sallallahu Alaihi Wasallam* said:

When any one of you enters the mosque, he should not sit down untill he has prayed tow *Rak'aat*. (Bukhari)

If a person enters the mosque and prays a *Fardh* or *Sunnah* Salaat, this will suffice for his *Nafil* Salaat. He may then not offer this Salaat separately.

3. Salaat for Travel (*Tahiyat al Safar*)

It was the practice of Rasulullah *Sallallahu Alaihi Wasallam* to start his journey with two *Rak'aat* of *Nafil* Salaat and then to pray two *Rak'aat* of *Nafil* Salaat after returning from the journey. He said:

No body leaves behind himself at home anything better than the two *Rak'aat* that he prays before starting on the journey. (Tabrani)

4. Salaat for Repentance (*Salaat al Tauba*)

Tauba or repentance is one of the attributes of the Muslims. Whenever a Muslim commits a sin, he should repent and seek Allah's forgiveness. In fact one should seek Allah's forgiveness all the time and as much as possible. It is, however, recommended that when a person commits a certain sin and wants to seek Allah's forgiveness, he should first pray two *Rak'aat* of *Nafil* and then seek Allah's forgiveness. The following *Hadis* describes its blessings.

Ali ibn Abi Talib narrated on the authority of Abu Bakr that Rasulullah *Sallallahu Alaihi Wasallam* said:

If a person commits a sin, then makes *Wudhu* and prays Salaat and repents before Allah and sincerely seeks Allah's forgiveness, Allah forgives him. He then recited the following verse: And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their

sins, and who can forgive sins except Allah? and are not obstinate in persisting knowingly in (the wrong) they have done. For such, the reward is forgiveness from their Lord.

(Ale Imran 3:135-36) (Tirmidhi)

5. Eclipse Salaat (Salaat al Kasoof)

It was the Sunnah of Rasulullah *Sallallahu Alaihi Wasallam* To offer two *Rak'aat* of *Nafil Salaat* on the occasions of solar and lunar eclipse. This Salaat is always offered in congregation without *Azan* and *Iqama*. The *Imam* should recite long *Suras* audibly and should also make prolonged *Ruku* and *Sajdah*.

6. Salaat for Fulfilment of Desire (Salaat al Haajah)

When some one is in extreme need of a thing or desires the fulfilment of a very dear wish, he should pray two *Rak'aat Nafil* and recite the following supplication, and then present his specific need or wish to Allah. Even if one can not read this supplication, he should offer *Salaat Al Haajah* and seek Allah's special Grace for the fulfilment of his need or desire. It is recommended that one should keep on offering this Salaat as long as his need or desire is not fulfilled.

لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ
مَوْجِبَاتِ رَحْمَتِكَ وَعِزِّ إِسْمِكَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ
كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِسْمٍ لَا تَدْعُنِي ذَنْبًا إِلَّا أَعْفَوْتَهُ
وَلَا مَتْنًا إِلَّا أَفْرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا أَقْضَيْتَهَا
يَا أَرْحَمَ الرَّاحِمِينَ.

There is no god but Allah. He is most Forebearing and most Gracious. He is the Glorified, Lord of the Throne. All praise is due only to Him, the Lord of the whole universe. O Allah! I beg of You those things which entitle one to deserve Your Mercy and Your Forgiveness. I seek a share in every virtue and security against every sin. O Allah! I implore You not to leave any of my needs and desires, which you approve of, unfulfilled. O the Most Merciful and the Most Gracious.

7. Salaat al Istikhara

When a person is undecided about a certain action in life and is faced with more than one alternative, he should seek Allah's guidance through Salaat al Istikhara to lead him to the right decision. This is one of the recommended practices of Rasulullah Sallallahu Alaihi Wasallam. It comprises two *Nafil Rak'aat*. One should pray it late at night, then glorify Allah and send invocations to his Prophet Sallallahu Alaihi Wasallam and then should recite the following supplication. Afterwards he should sleep with his face towards *Qibla*. He may then have a vision in a dream guiding him to the right decision or may find himself mentally inclined to a definite course of action in life. It is recommended that one should keep on offering this Salaat as long as he does not have a vision in a dream or is not mentally convinced of an action to be taken.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ
أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ - فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَ
تَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ -
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أَمْرِي فَإِقْدُرْ لِي وَلِيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ - وَإِنْ
كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، اقْدُرْ لِي الْخَيْرَ حَيْثُ
كَانَ ثُمَّ ارْضِنِي بِهِ

O Allah I seek good from You on the basis of Your knowledge and implore You for Your high Grace through Your great power for You are powerful and I have no power. You have knowledge and I have no knowledge and You are knower of all the unseen.

O Allah! If in Your knowledge, the thing is good for me, spiritually and materially, with regards to its ultimate results, ordain it for me and make its attainment easy for me, and bless it for me; and if in Your knowledge it is harmful to me, spiritually and materially with regards to its ultimate results, keep it away

from me, and protect me from it; ordain for me what is good and beneficial, wherever it may be, and then cause me to be satisfied and content with the same.

8. Salaat al Tasbeeh

This is one of the most recommended *Nafil Salaat* and carries much virtues and blessings. According to a *Hadis* of Rasulullah *Sallallahu Alaihi Wasallam*, one who prays it will have all his sins forgiven by Allah. Rasulullah *Sallallahu Alaihi Wasallam* instructed his uncle about this Salaat as follows:

If possible perform this Salaat (once) every day. If possible perform it (once) every week. If possible perform this Salaat (once) every year. If possible perform this Salaat once (at least) in your whole life.

(Abu Daud, Baihaqi, Ibn Majah, Tabrani)

The Salaat consists of four *Rak'aat*. following is its recommended procedure:

- 1 Start the Salaat in the usual manner with *Takbeer* and recite *Sana* then pronounce the *Tasbeeh* 15 times.
2. Recite *Al Fatiha* and the verses from the Quran in the usual manner and then again pronounce the *Tasbeeh* 10 times. Bow down in *Ruku* and recite *Subhana Rabbi al 'Azeem* in the usual manner and then again pronounce the *Tasbeeh* 10 times.
3. Rise up from *Ruku* in the usual manner and again say the *Tasbeeh* 10 times.
4. Go down for *Sajdah* and recite *Subhana Rabbi al A'ala* in the usual manner and then recite the *Tasbeeh* 10 times.
5. Sit down for *Jalsah* and recite the *Tasbeeh* 10 times.
6. Go down for the second *Sajdah* and recite the *Tasbeeh* 10 times as in the first *Sajdah*.
7. In this manner complete four *Rak'aat*, each *Rak'at* have 75 *Tasbeeh*. following is the *Tasbeeh*:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Glory be to Allah; all praise is due only to Him; there is no god but Allah; and Allah is the Greatest.

SPIRITUAL ASPECT OF SALAAT

Salaat has two parts, one is physical and the other is spiritual. The physical part consists of establishing the rituals of Salaat according to the *Fiqh* one follows. The spiritual part consists of the inner state of devotion and humility that a person should feel during his prayers. This is the very essence of Salaat without which Salaat is like a body without a soul.

Salaat is a means of attaining nearness to Allah, a prerequisite for receiving guidance from the Quran, a source of strength and patience and also a means of self-purification. These objects of Salaat can be achieved not by mere rituals of bowing and prostration, but by observing these spiritual aspects of Salaat. It is this very state that the Quran refers to in the following verses.

Successful indeed are the Believers, those who humble themselves in their Salaat.

(*Al Muminun* 23:1-2)

And truly it (Salaat) is hard except to those who are humble-minded.

(*Al Baqarah* 2:45)

The Arabic word used in these verses is *Khushu*. It means to bow down before someone and to show humility and meekness. It thus describes the physical state as well as the inner feelings of a person during the state of Salaat.

The physical state of *Khushu* demands that each part of body and its action during Salaat should express extreme humility and reverence towards Allah. The body should be at ease, the head should be slightly bowed down, the voice should be low, the eyes should be cast down, the sight should stay towards the place of *Sajdah* and all the actions of Salaat should be performed with perfect ease, calm and reverence. At the same time, one should avoid unnecessary movements of limbs, scratching the body, yawning, sneezing and coughing, and the wandering of the eyes.

The internal state of *Khushu* demands the spiritual, emotional, and mental devotion of a person during the state of Salaat. One should realize and feel the awe of standing before the Almighty Lord. One should also concentrate his thoughts on what he is reciting in Salaat, for example, while saying *Allaho Akbar*, he should have the conscious realization that he is declaring that Allah alone is the greatest. He should then have a tone and feeling of humility each time he pronounces *Allaho Akbar*. Similarly while reciting chapter *Al Fatiha*, one should have a tone and feeling of presenting a supplication before his Master. Furthermore, one should also realize the significance of different acts of Salaat and should perform them with the respective state of internal feeling and devotion. For example, while performing *Ruku* and *Sajdah* one should bow and prostrate with an internal feeling of meekness and humility. At the same time, one should try his best to control his thoughts from wandering away from Salaat and should keep them focused on what he is reciting and doing in Salaat.

The *Khushu* or the internal state of mind and heart is the very essence of Salaat. A Salaat without *Khushu* is like a body without soul. One should try his best to achieve it in as high degree as possible. Following are some helpful recommendations

1. Preparation for Salaat

Before a person begins his Salaat he should pause for a few moments and realize that by saying *Allaho Akbar (Takbeer)* he would enter into a personal dialogue with his Almighty Lord. He should think of the Grandeur, Majesty and the Supreme Power of his Lord. At the same time he should think also of his humble and low position before his Lord. This would, hopefully, inculcate the desired internal state of *Khushu* required in the Salaat. It is stated that when Sayyidena Zain al Abideen, the son of Sayyidena Imam Husain, performed *Wudhu*, his face would turn pale, He was asked as to why it happened so and he replied that it was due to the fear of the one before whom he intended to stand during Salaat.

2. Beginning of Salaat

The very act of saying *Allaho Akbar* should make a person realize that he is physically standing before the Lord of the whole

universe. He should then assume a posture and attitude worthy of standing before such a Supreme Lord. The Quran states:

O Prophet! remember your Lord morning and evening deep in your heart with humility and fear and also in low voice with your tongue; and do not be of those who are heedless. (Al A'araf 7:205)

3. Realization of Allah's Supreme Power

One should realize that the Lord before whom he is standing is not only the Mightiest of all, but also has the power of knowing what goes through one's mind and heart. He should therefore try to control his thoughts and feelings and develop an attitude of total submission and devotion to his Almighty Lord. The Quran states:

... And O Prophet! give good news to those who adopt an attitude of humility and submissiveness; whose hearts tremble when they hear Allah being mentioned and show fortitude in affection and establish Salaat..... (Al Hajj 22:34-35)

4. Remembrance of Allah

Salaat is the most comprehensive means of remembering Allah. The Quran states:

And establish Salaat for My remembrance. (Ta Ha 20:14)

One should, therefore, try to remember Allah during the various actions of Salaat and also through the verses he recites during Salaat. This calls for having a constant awareness during the whole act of Salaat. The person should know the significance of the various actions of Salaat. He should also know the meaning of all that he recites or says in Salaat. The Quran states:

Woe unto worshipers who are heedless of their Salaat.

(Al Maun 107:4-5)

5. Bowing and Prostration

Ruku and *Sajdah* are the two acts of bowing before Allah. The Quran says:

Fall prostrate and seek nearness (to Allah). (Al Alaq 96:19)

Rasulullah *Sallallahu Alaihi Wasallam* said:

Man is nearest to Allah when he prostrates before him.

(Muslim)

One should therefore try to develop the feeling of being near to Allah, especially during the act of *Sajdah*. This should make *Sajdah* the real act of showing physical and internal meekness and humility towards Allah.

6. Recitation of Chapter Al Fatiha

Chapter *Al Fatiha* has to be recited in each *Rak'at* of every Salaat. This is the supplication which Allah Himself has taught us. He has told us what we should ask him and has also told us how we should ask. The following *Hadis* describes the importance and blessings of Chapter *Al Fatiha*.

Abu Hurairah related that Rasulullah *Sallallahu Alaihi Wasallam* said:

Allah the Almighty says that I have divided the supplication of Salaat (Chapter *Al Fatiha*) between Myself and My servant. Part of this is exclusively for Me (and part for My servant) and whatever My servant asks in this supplication, I bestow it upon him. When My servant says: Praise be to Allah, Lord of the worlds, Allah says: My servant has thanked me. When My servant says: The Most Beneficent, the Most Merciful, Allah says: My servant has praised Me. When My servant says: The Master of the Day of Judgement, Allah says: My servant has glorified Me. When My servant says: You (alone) we worship, You (alone) we ask for help, Allah says: This part of supplication is common between Me and My servant, and I grant to My servant what he asks for. When My servant says: Show us the straight path; the path of those whom you have favoured; not the path of those who go astray, Allah says: This part is exclusively for My servant, and I grant him what he desires.

(Muslim)

It is therefore essential that one should know the meaning of *Sura Al Fatiha* and that one should recite it in Salaat with a tone and feeling commensurate with this *Hadis*.

7. Recitation of the Quran

The subject matter of the Quran is very comprehensive. One should try to memorize those verses that inspire him spiritually and recite them in Salaat reflecting upon their meaning and tone.

For example, while reciting the verses about the attributes of Allah, one should have a feeling of reverence and love for Allah. While reciting the verses about *Hell* and Heaven, one should have a feeling of fear of Allah's wrath and punishment and hope for Allah's mercy. Similarly, while reciting the verses about the Day of Judgement, one should bring to his mind the idea of standing before Allah for giving the account of one's life. This would, hopefully, create the desired feeling of *Khushu* in Salaat. Needless to say this is possible only when one understands the meaning of the verses recited in Salaat.

It may, however, be added that *Khushu* in Salaat can not be achieved by just following a few routine practices. It is rather based on a person's relationship with Allah in his whole life. A true Believer is supposed to obey Allah in each and every matter of his life. He passes his entire life, whether at home, school, or work, within limits set up by Allah. His whole purpose in life is to seek Allah's pleasure by totally subordinating his will to the Will of Allah and by devoting his life for the propagation of His *Deen*. The Quran states:

Allah has purchased of the Believers their persons and their belongings; For them(in return) is the Garden (of Paradise).

(*Al Tawbah* 9:111)

If a person constantly transgresses the limits of Allah and lives only for his worldly gains, then such a person can not achieve much *Khushu* in Salaat. On the contrary if a person lives a virtuous life and struggles for the propagation of Allah's *Deen*, then such a person will have the sweet taste of *Khushu* in his Salaat.

SALAAT OF THE RIGHTEOUS

An effective means to improve our Salaat is to have a few models of Salaat that we should follow in our lives. Needless to state the best model for us in every matter of life is the conduct of Rasulullah *Sallallahu Alaihi Wasallam*. We should therefore have some knowledge of his Salaat. The best in the Muslim *Ummah* after Rasulullah *Sallallahu Alaihi Wasallam* are his *Sahaba* (Companions) and then the *Tabi'een* (followers of the Companions). History has also recorded the life histories of numerous other persons who were known for their piety and righteousness. We should also acquire some knowledge of their state of Salaat and should make serious attempt to follow at least a few of these models.

SALAAT OF RASULULLAH *(Sallallahu Alaihi Wasallam)*

Some one asked 'Aishah to tell him anything unique about the life of Rasulullah *Sallallahu Alaihi Wasallam*. She answered that his whole life was unique and it was not possible for her to single out one particular aspect. Nevertheless, she then described the following incident as an example.

Once Rasulullah *Sallallahu Alaihi Wasallam* came to me at night and lied down by my side. He then asked me if he could leave me and offer prayer for His Lord. He then stood up for Salaat and started crying so much that the tears rolled down from his face and beard to his chest. He then went down for *Ruku* and continued to cry. He then prostrated for *Sajdah* and still continued to cry. In this way he prayed all night, till the time Bilal came to the mosque in the morning and made the *Azan* for the *Fajr* Salaat. I then said to Rasulullah *Sallallahu Alaihi Wasallam*: Why did you cry so much in Salaat, when Allah has already promised to forgive all your sins.

He then answered: Should I then not be a grateful servant of Allah?
(Bukhari)

‘Aishah narrated:

Rasulullah *Sallallahu Alaihi Wasallam* once started his Salaat at night and then made the prostration for *Sajdah*. He stayed in the position of *Sajdah* so long that I thought he may have died. I then left my bed, went to him, and shook the thumb of his feet. When I saw it moved, I was relieved and came back to my bed.

(Bathaqi)

‘Aishah narrated :

Once during *Tahajjud* Salaat, Rasulullah *Sallallahu Alaihi Wasallam* recited the following verse : If You punish them, they are Your servants; If You forgive them, You are the Exalted in Power, the Wise. (5:118). He was so moved by this verse that he kept on repeating this verse in his Salaat all night.

(Tirmidhi)

Mughirah ibn Sh‘ubah narrated:

Rasulullah *Sallallahu Alaihi Wasallam* would stand in *Tahajjud* Salaat so long that his feet would swell up.

(Bukhari, Muslim)

The best amongst the Believers after Rasulullah *Sallallahu Alaihi Wasallam* are his Companions. They learnt the *Deen* directly from Rasulullah *Sallallahu Alaihi Wasallam*. Their Salaat was thus a reflection of Rasulullah’s Salaat . Following are a few examples that show their love and devotion in Salaat.

Abu Daud reported on the authority of ‘Aishah that after verses of Chapter *Muzammil* were revealed, the *Sahaba* would stand so long in *Tahajjud* Salaat that their feet would swell up.

It is reported that once when ‘Umar Farooq, leading a Salaat, read the following verse in the Salaat: I complain of my distress and anguish only to Allah (12:86) he started crying so loudly that even those who were praying in the last row of the congregation could hear him crying.

On another occasion he recited the following verse: And when they are cast, bound together, into a constricted place therein (in Hell), they will plead for (their death and) destruction there once then (25:13). This verse moved him so much that he went into

a trance. He appeared so shook up and terrified that had the people not known the effect of such verses on 'Umar, they would have thought that he had died.

Imam Ghazali has reported in *Ihya Al 'Ulum* that when Ali ibn Abi Talib would get ready for his Salaat, his face would often turn pale. Some one questioned him about this. He referred to the following verse: We did indeed offer the trust to the Heavens and the earth and the mountain, but they refused to undertake it, being afraid thereof; but the men undertook it (33:72). He then said that Salaat reminded him the responsibility of undertaking this trust and that he was scared to meet this responsibility.

Anas was one of the *Sahaba* who spent all of his life in the service of Rasulullah *Sallallahu Alaihi Wasallam*. Imam Bukhari reported that he would often stand up from the position of *Ruku* and stay in this position so long and so motionless that others would think that he had forgotten to go down for *Sajdah*. He is known for his love of Salaat. Often he would stand so long in Salaat that his feet would swell and their skin would crack.

Abu Hurairah is also known for his love for Salaat. Imam Bukhari reported that he had divided the night into three portions. He, his wife, and his servant would perform Salaat by taking turn in such a way that some one in his home was engaged in Salaat during the whole night.

Abdullah ibn Zubair, another *Sahabi*, is also known for his love and devotion in Salaat. It is reported that when he stood up for Salaat, he was as motionless as the trunk of a tree. His *Ruku* was so prolonged that others during this time could recite the whole chapter of *Al Baqara*. Similarly his *Sajdah* was so prolonged and motionless that birds would often sit on his body.

Khobaib was another notable *Sahabi*. When the unbelievers took him as a prisoner they decided to kill him. They asked him if he had any last wish before his death. He told them that since he was then going to meet Allah he would like to pray two *Rak'aat* of *Nafil* Salaat. The unbelievers granted him his wish. He then prayed two *Rak'aat* with extreme calm and devotion. After finishing his Salaat he told them that he had shortened his Salaat

lest they might think that he was prolonging his Salaat for fear of being killed after it was over. The unbelievers then killed him.

History has recorded a very unique incident about the love and devotion of *Sahaba* for Salaat. It is reported that once Rasulullah *Sallallahu Alaihi Wasallam* was returning from a battle, When the night approached, he along with his *Sahaba* halted under the base of a mountain. He then asked for volunteers to serve as night guards. Two *Sahaba*, 'Ammar ibn Yasir and Ibad ibn Basheer offered their services. Later, they divided the night into two portions and each one offered to guard the camp for half of the night. Ammar ibn Yasir went to sleep and Ibad ibn Basheer kept awake. He then decided to pass the time in doing *Nafil* Salaat. While he was engaged in his Salaat, the enemy appeared on top of the mountain and hit him with an arrow. Ibad ibn Basheer removed the arrow and continued his Salaat. The enemy hit him with three arrows and yet Ibad continued his Salaat. He then finished his Salaat and awoke Ammar ibn Yasir. When the enemy saw two persons, they ran away. Ammar was amazed to see Ibad bleeding and asked him as to why he did not awoke him earlier. Ibad answered that he had started the recitation of chapter *Al Kahf* in his Salaat and did not wish to go down for *Ruku* before the completion of the whole chapter. He added that he would have preferred to die rather than finish his Salaat, but he was afraid that he may fail the responsibility entrusted to him by Rasulullah *Sallallahu Alaihi Wasallam*. He therefore finished his Salaat and woke him up.

Besides the *Sahaba*, there have been numerous other persons who are known for their love and devotion in Salaat. Imam Tirmidhi reported the following incident.

Bahz ibn Hakim narrated that Zarrarah ibn Aufi was the *Qadhi* of Basrah. Once during the *Fajr* Salaat he recited the following verse: Finally when the trumpet is sounded; that will be the Day; A Day of distress, far from easy for those without Faith. (74:8-10). This verse scared him so much that he went into shock and died.

Zain al Abideen was the grandson of Ali ibn Abi Talib. He was a very pious person and devoted most of his time to offering *Nafil* Salaat. Once, he was engaged in Salaat and went down for *Sajdah* and a fire broke out in his room. People started shouting

“fire”, but he did not raise his head from *Sajdah*. Later they asked him as to why was he not scared of fire and did not finish his Salaat. He answered that he was scared of the other fire (the fire of Hell).

Imam Abu Hanifah is known as the founder of the *Hanafi Fiqh*. He is also known for his love and devotion for Salaat. It is stated that for years he spent the whole night in Salaat and performed the *Fajr* Salaat with the *Wudhu* of *Isha* Salaat. He once recited the following verse in Salaat: They will say (in Paradise); Aforetime we were not without fear for the sake of our people. But Allah has been good to us, and He has delivered us from the penalty of scorching wind (52:26-27). He kept on reciting this verse for the whole night.

Yazid ibn Kamayyat narrated that once Abu Hanifah recited the following verse in his Salaat: Then shall anyone who has done an atom's weight of good, shall see it. And anyone who has done as atom's weight of evil, shall see it (99:7-8). Everyone after the Salaat left the *Masjid* but Abu Hanifah stayed in one corner and looked very depressed and worried. When I came back in the morning for the *Fajr* Salaat I saw him sitting in the same position. He was holding his beard with his hand and saying: O Lord! who will reward an atom's weight of good and evil, save thy servant Noman from the fire of Hell. Noman was the real name of Imam Abu Hanifah.

These are just a few examples of the Salaat of the righteous persons. Each one of these could serve as a model to be followed in our lives. It is possible that we may not come even close to any of these models. This should not discourage us. The love and devotion of Salaat is the reflection of one's level of righteousness and piety. We should make constant and sincere efforts to live a righteous life. This in turn will lead to improve the state of our Salaat.

The Quran states: O You who believe! Enter into Islam whole-heartedly and follow not the footsteps of the devil (2:208). Entering into the fold of Islam does not mean just following the commandments of Islam in our personal lives. It also calls for striving and struggling for the cause of Islam. A Believer is supposed to practice Islam and also to propagate its message to

others. The righteousness in life can be achieved only by doing justice to both these aspects of Islam.

Almighty Allah has made a very special promise to those who struggle for the cause of Allah: And those who strive in our (cause). We will certainly guide them to our Path; for verily Allah is with those who do right (29:69). The more we shall struggle for His cause, the more Allah will make our Path easy. This would be a very effective means for achieving righteousness in our lives and thus improve the state of our Salaat.

Glossary of Terms

- Abu Daud** : One of the six most authentic sources of *Hadis* called the *Sihah al Sittah* (The six correct ones).
- Ahadis** : Plural of the Arabic word *Hadis*.
- Azan** : The primary call for Salaat.
- Baihaqi** : One of the original collections of *Hadis*.
- Bukhari** : The most respected collection of *Hadis*. One of the books of *Sihah al Sittah*.
- Darimi** : One of the original collection of *Hadis*.
- Dhikr** : The remembrance. In the Islamic context, it is used in the sense of 'remembrance of God'.
- Eid al Adh'ha** : The festival that commemorates the attempt to sacrifice of Prophet Ismaeel *Alaihisalam* by his father Prophet Ibraheem *Alaihisalam*.
- Eid al Fitr** : The festival that commemorates the end of the month of fasting (*Ramadhan*).
- Faqih** : One who is an authority on Islamic jurisprudence. Its plural form is *Fuqaha*.
- Fardh** : An imperative, essential or mandatory thing. The Salaat which is classified as *Fardh* is the most essential Salaat. Giving up of a *Fardh* Salaat constitutes a grave sin.
- Fiqah** : The branch of knowledge that deals with Islamic jurisprudence.
- Jalsah** : The position of sitting between the two *Sajdas* during Salaat.
- Ghusl** : The process of taking a bath.
- Hadis** : The saying or action of Rasulullah *Sallallahu Alaihi Wasallam*.
- Hafiz** : One who memorizes the whole Quran by heart.
- Hajj** : The ritual of pilgrimage to Makkah.

- Haraam** : An act that is forbidden. Practising a *Haraam* act is a sin.
- Ibn Majah** : One of the six most authentic sources of *Hadis* called the *Sihah al Sittah*.
- Iqamah** : The second call for Salaat, proclaimed just before the start of congregation Salaat.
- Kalimah** : The basic article of the declaration of faith, that is: There is no god except Allah and Muhammad *Sallallahu Alaihi Wasallam* is His Prophet.
- Makrooh** : An act which is not recommended or desirable. Practising a *Makrooh* act does not constitute a sin but it should be avoided.
- Miswak** : The twig used to clean the teeth.
- Mu'azzin** : The person who proclaims the *Azan*.
- Muqtadi** : The person who follows the *Imam* in a congregational Salaat.
- Muslim** : The second most respected source of *Hadis* after Bukhari. One of the books of *Sihah al Sittah*.
- Mustahib** : A thing which is desirable but not essential.
- Nafil** : A thing which is optional. The Salaat which is classified *Nafil* is the voluntary Salaat. One may pray it for extra virtues, but missing a *Nafil* Salaat does not constitute a sin.
- Nasai** : One of the six most authentic sources of *Hadis* called the *Sihah al Sittah*.
- Qaidah** : The position of sitting after *Sajdah* at the end of Salaat.
- Qaumah** : The position of standing after *Ruku* during Salaat.
- Qiblah** : The direction of the house (*Ka'aba*) located in *Haram* at Makkah.
- Rak'at** : One unit of a prescribed Salaat.
- Ruku** : The act of bowing down during Salaat.
- Sajdah** : The act of prostration on the ground during Salaat.

- Salaat** : The prescribed Islamic prayer.
- Sunnah** : The practice of Rasullah *Sallallahu Alaihi Wasallam*. A Salaat classified as *Sunnah* is sub-divided into two classes; *Sunnah Mu'akkadah* i.e. The Salaat which Rasullullah *Sallallahu Alaihi Wasallam* offered regularly. Hence missing it constitutes sin though not as great as that of missing a *Fardh* and *Wajib Salaat*. *Sunnah Ghair Mua'kkadah* i.e. the Salaat which Rasullullah *Sallallahu Alaihi Wasallam* made occasionally. Hence missing it does not constitute a sin.
- Tabrani** : One of the original collections of *Hadis*.
- Takbeer** : To say: *Allho Akbar* (Allah is the Greatest), during Salaat.
- Tasleem** : To say the words of salutation (*As Salam Alaikum Wa Rahamatullah*) at the end of Salaat.
- Tayammum** : (dry ablution) The ritual of rubbing hands and face with sand instead of performing *Wudhu*.
- Tirmidhi** : One of the six most authentic sources of *Hadis* called the *Sihah al Sittah*.
- Umrah** : The ritual of going around Ka'aba and running through the hillocks of *Safa* and *Marwa* in *Haram* at Makkah.
- Wajib** : An act that is obligatory but not as essential as a *Fardh*. A Salaat classified as *Wajib* is an essential Salaat. Missing a *Wajib* Salaat constitutes a sin, but not as great as that of missing a *Fardh* Salaat.
- Wudhu** : The process of washing hands, feet and face before Salaat.
- Zikr** : The remembrance of Allah, mostly through the tongue.

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